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REFORMED CHURCH.

Liturgy and ritual.

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PREFACE.

THIS work has been prepared in conformity with the instructions of the District Synods of Ohio and of the Northwest, under the sanction of the General Synod of the Reformed Church in North America, and is designed to be, in the old Reformed sense, a directory and guide for the proper and orderly conduct of the public worship of God. The Committee, in discharging the important duty assigned them, have endeavored faithfully to follow the expressed will and desire of their Synods, in making the book, that is now offered to the Church, harmonize, as far as possible, with her doctrinal standard and spirit of devotion, in their true historical sense. Hence whilst the liturgical formularies, used by our fathers, have been reproduced and changed, so as to adapt them more fully to the present wants and altered circumstances of our congregations, great care has been taken to preserve their true spirit and life. And although full forms are furnished for the regular worship of the sanctuary, and for all special occasions, and several for such parts thereof as are most frequently used, yet it is not intended that these shall be of binding force, either as a whole or in part, to the exclusion of free devotional services; but that Pastors may here find a help and guide to the proper and spiritual discharge of their duty.

The book has indeed been prepared, as will be seen by a careful examination, so as in no way to interfere with free, or extemporaneous prayer; but rather to improve, regulate and promote it, according to the nature of Christian worship, the example of the Apostolic congregations, the practice and wishes of the Fathers of the Reformation age, and the obvious preference of the great body of our people at the present day.

Trusting and hoping that this book, the fruit of much toil and prayer, may be the means of comforting and confirming in our most holy faith, those for whom it is specially prepared, that it may promote and foster a spirit of devotion among us, and secure greater uniformity in our worship, we lay it at the feet of our divine Lord and Master, to whom be all honor and praise forever.

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Calendar of the Movable Feasts

from 1870 to 1900.

The Year of Our Lord.	Sundays after Epiphany.	Septuagesima Sunday.	Ash Wednesday.	Easter.	Ascension Day.	Pentecost.	Sundays after Trinity.	Advent Sunday.
1870	5	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	23	Nov. 27
1871	4	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	25	Dec. 3
1872	3	Jan. 28	Feb. 14	Mar. 31	May 9	May 19	26	Dec. 1
1873	4	Feb. 9	Feb. 26	Apr. 13	May 22	June 1	24	Nov. 30
1874	3	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	25	Nov. 29
1875	2	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	26	Nov. 28
1876	5	Feb. 13	Mar. 1	Apr. 16	May 25	June 4	24	Dec. 3
1877	3	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	26	Dec. 2
1878	5	Feb. 17	Mar. 6	Apr. 21	May 30	June 9	23	Dec. 1
1879	4	Feb. 9	Feb. 26	Apr. 13	May 22	June 1	24	Nov. 30
1880	2	Jan. 25	Feb. 11	Mar. 28	May 6	May 16	26	Nov. 28
1881	5	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	23	Nov. 27
1882	4	Feb. 5	Feb. 22	Apr. 9	May 18	May 28	25	Dec. 3
1883	2	Jan. 21	Feb. 7	Mar. 25	May 3	May 13	27	Dec. 2
1884	4	Feb. 10	Feb. 27	Apr. 13	May 22	June 1	24	Nov. 30
1885	3	Feb.	Feb. 18	Apr. 5	May 14	May 24	25	Nov. 29
1886	6	Feb.	Mar. 10	Apr. 25	June 3	June 13	22	Nov. 28
1887	4	Feb. 6	Feb, 23	Apr. 10	May 19	May 29	24	Nov. 27
1888	3	Jan. 29	Feb. 15	Apr. 1	May 10	May 20	26	Dec. 2
1889	5	Feb. 17	Mar. 6	Apr. 21	May 30	June 9	23	Dec. 1
1890	3	Feb. 2	Feb. 19	Apr. 6	May 15	May 25	25	Nov. 30
1891	2	Jan. 25	Feb. 11	Mar. 29	May 7	May 17	26	Nov. 29
1892	5	Feb. 14	Mar. 2	Apr. 17	May 26	June 5	23	Nov. 27
1893	3	Jan. 29	Feb. 15	Apr. 2	May 11	May 21	26	Dec. 3
1894	2	Jan. 21	Feb. 7	Mar. 25	May 3	May 13	27	Dec. 2
1895	4	Feb. 10	Feb. 27	Apr. 14	May 23	June 2	24	Dec. 1
1896	3	Feb. 2	Feb. 19	Apr. 5	May 14	May 24	25	Nov. 29
1897	5	Feb. 14	Mar. 3	Apr. 18	May 27	Jnne 6	23	Nov. 28
1898	5	Feb. 6	Mar. 4	Apr. 19	May 28	June 7	23	Nov. 28
1899	3	Jan. 29	Mar. 15	Apr. 2	June 11	May 21	26	Dec. 3
1900	5	Feb. 11	Mar. 28	Apr. 15	June 24	June 3	24	Dec. 2

Scripture Lessons for the Church Year.

I. The Christmas Season.

		FIRST SERIES.	SECOND SERIES.
First Sunday in Advent	Gospel	Matt. 21: 1-9	Luke 17: 20-25
" " "	Epistle	Rom. 13: 11-14	Rom. 14: 17-19
Second " "	Gospel	Luke 21: 25-36	Luke 12: 35-48
" " "	Epistle	Rom. 15: 4-13	Rom. 14: 7-12
Third " "	Gospel	Matt. 11: 2-10	Luke 2: 3-18
" " "	Epistle	1 Cor. 4: 1-5	Acts 3: 19-26
Fourth " "	Gospel	John 1: 19-28	John 3: 22-36
" " "	Epistle	Phil. 4: 4-7	1 John 1: 1-4
Christmas Day	Gospel	Luke 2: 1-14	John 1: 14-18
"	Epistle	Titus 2: 11-14	Eph. 1: 3-8
Second Christmas	Gospel	Luke 2: 15-20	Matt. 23: 34-39
"	Epistle	Heb. 1: 1-12	Acts 6: 2-7, 59
Sunday after Christmas	Gospel	Luke 2: 23-40	Luke 1: 46-57
" "	Epistle	Gal. 4: 1-7	1 Tim. 3: 16
New Year	Gospel	Luke 2: 15-21	Heb. 13: 8-14
"	Epistle	Gal. 3: 23-29	Ps. 90: 2-6
Sunday after New Year	Gospel	Matt. 2: 13-23	John 12: 44-50
" "	Epistle	1 Pet. 4: 12-19	1 Thess. 5: 5-10
Epiphany	Gospel	Matt. 2; 1-12	Matt. 3: 13-17
"	Epistle	Isa. 60: 1-6	Isa. 42: 1-8
First Sun. after Epiphany	Gospel	Luke 2: 41-52	Mark 10: 13-16
" " "	Epistle	Rom. 12: 1-6	Eph. 6: 1-4
Second " "	Gospel	John 2: 1-11	Luke 4: 14-24
" " "	Epistle	Rom. 13: 8-10	Rom. 1: 16-25
Third " "	Gospel	Matt. 8: 1-13	John 4: 5-14
" " "	Epistle	Rom. 12: 17-21	Rom. 5: 1-5
Fourth " "	Gospel	Matt. 8: 23-27	John 4: 15-26
" " "	Epistle	Rom. 13: 3-10	Rom. 2: 4-11
Fifth " "	Gospel	Matt. 13: 24-30	Matt. 9: 35-38
" " "	Epistle	Col. 3: 12-17	Acts 16: 9-15
Sixth " "	Gospel	Matt. 17: [illegible]-9	Luke 6: 1-10
" " "	Epistle	2 Pet. 1. 16-21	Acts 13: 42-52
		THIRD SERIES.	FOURTH SERIES.
First Sunday in Advent	Gospel	Luke 1: 67-79	John 1: 1-18
" " "	Epistle	Heb. 10: 19-27	1 John 1: 1-10
Second " "	Gospel	Luke 13: 18-27	Matt. 25: 1-13
" " "	Epistle	2 Pet. 1: 2-9	Heb. 10: 1-9

Third Sunday in Advent	Gospel	Luke 17: 20-30	Mark 12: 28-34
" " "	Epistle	Heb. 12: 15-25	1 Thess. 5: 1-8
Fourth " "	Gospel	Matt. 3: 1-12	Luke 1: 46-55
" " "	Epistle	2 Cor. 4: 3-6	Gal. 3: 21-29
Christmas Day	Gospel	Matt. 1: 18-23	Isa. 9: 2-7
"	Epistle	1 John 1: 1-7	Phil. 2: 5-11
Second Christmas	Gospel	John 1: 1-18	John 11: 32-46
"	Epistle	Heb. 2: 6-15	Titus 3: 4-7
Sunday after Christmas	Gospel	Luke 2: 25-32	Matt. 1: 18-25
" "	Epistle	2 Pet. 10: 10-15	1 John 4: 1-10
New Year	Gospel	Luke 4: 16-21	Ps. 102: 26-28
"	Epistle	Rom. 8: 24-30	Rom. 4: 8-13
Sunday after New Year	Gospel	Matt. 3: 13-17	Jer. 17: 5-14
" "	Epistle	1 John 3: 3-8	1 Pet. 3: 20-22
Epiphany	Gospel	Mark 1: 14-22	Ps. 23: 1-6
"	Epistle	Col. 1: 24-59	Eph. 3: 1-12
First Sun. after Epiphany	Gospel	John 1: 35-42	Matt. 3: 13-17
" " "	Epistle	1 Cor. 1: 20-31	Rom. 6: 3-11
Second " "	Gospel	John 1: 43-51	Ps. 32
" " "	Epistle	Heb. 3: 12-19	Heb. 2: 14-18
Third " "	Gospel	John 3: 22-30	Matt. 12: 45-46
" " "	Epistle	Rom. 1: 14-20	1 Cor. 1: 17-25
Fourth " "	Gospel	Luke 4: 16-30	John 1: 35-42
" " "	Epistle	Rom. 2: 1-11	Gal. 5: 13-15
Fifth " "	Gospel	John 6: 53-64	Matt. 13: 1-9
" " "	Epistle	Rom. 2: 12-16	1 Pet. 1: 22-25
Sixth " "	Gospel	John 7: 33-39	Matt. 24: 23-31
" " "	Epistle	Rom. 3: 19-26	1 John 3: 1-10

II. Easter Season.

		First Series.	Second Series.
Septuagesima	Gospel	Matt. 20: 1-16	Matt. 11 : 16-24
"	Epistle	1 Cor. 9:24; 10:5	Acts 9 : 36-42
Sexagesima	Gospel	Luke 8: 4-15	John 8 : 21-29
"	Epistle	2Cor.11:19;12:9	Heb. 10 : 19-29
Estomihi	Gospel	Luke 18: 31-43	Matt, 16 : 21-23
"	Epistle	1 Cor 13: 1-13	2 Cor. 11: 23-30
Invocavit (1st S. in Lent)	Gospel	Matt. 4: 1-11	John 2 : 13-22
" "	Epistle	2 Cor. 6: 1-10	1 Pet. 1 : 17-25
Reminiscere (2d S. in Lent)	Gospel	Matt. 15: 21-28	Matt. 12 : 38-42
" "	Epistle	1 Thess. 4: 1-7	Jas. 1 : 2-12
Oculi (3d S. in Lent)	Gospel	Luke 11: 14-28	John 6 : 47-56
" "	Epistle	Eph. 5: 1-9	2 Cor. 1: 3-7
Laetare (4th S. in Lent)	Gospel	John 6: 1-15	John 6 : 57-69
" "	Epistle	Gal. 4: 21-31	Heb. 10 : 5-18
Judica (5th S. in Lent)	Gospel	John 8: 46-59	John 12 : 20-32
" "	Epistle	Heb. 9: 11-15	2 Cor. 5: 14-21
Palmarum (6th S. in Lent)	Gospel	Matt. 21 : 1-9	John 12 : 1-13
" "	Epistle	Phil. 2 ; 5-11	Heb. 12 ; 1-6

Good Friday	Gospel	John 19: 1-37	Matt. 27: 45-54
"	Epistle	Isa. 52: 13; 53-12	1 Pet. 2: 21-25
Easter Day	Gospel	Mark 16: 1-8	Matt. 28: 1-10
"	Epistle	1 Cor. 5: 6-8	1 Cor. 15: 51-58
Easter Monday	Gospel	Luke 24: 13-35	John 20: 11-18
"	Epistle	Acts 10: 34-41	2 Tim. 2: 8
Quasimodogeniti (1st Sun. after Easter).	Gospel	John 20: 19-31	Luke 24: 36-47
" "	Epistle	1 John 5: 4-10	2 Tim. 2: 1-13
Misericordias Dom. (2d Sun. after Easter)	Gospel	John 10: 12-16	John 10: 22-30
" "	Epistle	1 Pet. 2: 21-25	Rev. 7: 13-17
Jubilate (3d Sun. after Easter)	Gospel	John 16: 16-23	Matt. 10: 16-20
" "	Epistle	1 Pet. 2: 11-20	Acts 4: 8-20
		THIRD SERIES.	FOURTH SERIES.
Septuagesima	Gospel	Luke 6: 20-35	Matt. 16: 21-28
"	Epistle	Rom. 3: 27-31	Rom. 8: 31-39
Sexagesima	Gospel	Luke 9: 18-26	Luke 13: 22-35
"	Epistle	Rom. 5: 1-11	1 John 2: 12-17
Estomihi	Gospel	Luke 10: 38-42	Matt. 26: 1-16
"	Epistle	Jas. 3: 13-18	1 Pet. 4: 12-19
Invocavit (1st S. in Lent)	Gospel	Mark 2: 18-22	Matt. 26: 17-29
" "	Epistle	Gal. 5: 13-18	1 John 3: 4-16
Reminiscere (2d S. in Lent)	Gospel	Luke 7: 36-50	John 9: 34-41
" "	Epistle	1 John 2: 12-17	Heb. 12: 1-3
Oculi (3d S. in Lent)	Gospel	Luke 10: 17-22	John 11: 17-45
" "	Epistle	Jas. 1: 2-8	Rom. 3: 27-31
Laetare (4th S. in Lent)	Gospel	John 8: 12-20	Isa. 53: 8-12
" "	Epistle	2 Cor. 7: 6-13	Rom. 5: 1-11
Judica (5th S. in Lent)	Gospel	John 11: 41-53	John 12: 1-11
" "	Epistle	1 Pet. 1: 17-25	Eph. 1: 7-9
Palmarum (6th S. in Lent)	Gospel	Luke 19: 28-46	Matt. 27: 11-30
" "	Epistle	Rev. 1: 4-8	Heb. 12: 1-6
Good Friday	Gospel	Luke 23: 44-49	John 1: 29
"	Epistle	2 Cor. 5: 12-21	Heb. 10: 1-25
Easter Day	Gospel	John 20: 1-10	Luke 24: 1-12
"	Epistle	1 Cor. 15: 11-20	Col. 3: 1-11
Easter Monday	Gospel	John 20: 11-18	Luke 24: 36-48
"	Epistle	1 Cor. 15: 25-49	Acts 13: 26-41
Quasimodogeniti (1st Sun. after Easter)	Gospel	John 21: 15-19	John 20: 1-9
" "	Epistle	1 Cor. 15: 54-58	1 Pet. 2: 1-6
Misericordias Dom. (2d Sun. after Easter)	Gospel	John 15: 9-16	Matt. 18: 1-7
" "	Epistle	1 John 4: 1-8	Rev. 7: 13-17
Jubilate (3d Sun. after Easter)	Gospel	John 15: 17-27	John 21: 20-22
" "	Epistle	1 John 4: 9-16	2 Cor. 4: 13-18

III. The Pentecostal Season.

		FIRST SERIES.	SECOND SERIES.
CANTATE (4th Sun. after Easter)	Gospel	John 16: 5–15	Matt. 10: 24-33
"	Epistle	James 1: 16-21	1 Thess. 2: 9-13
ROGATE (5th Sun. after Easter)	Gospel	John 16: 23–30	Luke 11: 9-13
"	Epistle	James 1: 22–27	1 Tim. 6: 11-16
ASCENSION DAY	Gospel	Mark 16: 14–20	Luke 24: 49-53
" "	Epistle	Acts 1: 1-11	Heb. 4: 14-16
EXAUDI	Gospel	Jno. 15: 26; 16: 4	John 7: 33-39
"	Epistle	1 Peter 4: 8-11	Col. 3: 1-10
PENTECOST—(Whitsunday)	Gospel	John 14: 23–31	John 14: 15-21
"	Epistle	Acts 2: 1-13	Acts 2: 32-41
WHITMONDAY	Gospel	John 3: 16-21	Hez. 36: 26; 27
" "	Epistle	Acts 10: 42-48	1 Cor 2: 7-16

		THIRD SERIES.	FOURTH SERIES.
CANTATE (4th Sun. after Easter)	Gospel	John 17: 1-10	John 16: 16-28
" "	Epistle	Philemon 2: 1-4	Phil. 2: 5-11
ROGATE (5th Sun. after Easter)	Gospel	Luke 11: 1-9	Matt. 7: 9-11
"	Epistle	1 Tim. 2: 1-6	James 1: 5-8
ASCENSION DAY	Gospel	John 17: 11-20	John 17: 20-26
" "	Epistle	Col. 1: 3-4	Rev. 1: 12-18
EXAUDI	Gospel	Acts 1: 15-26	Luke 11: 9-13
"	Epistle	2 Tim. 2: 8-13	Acts 19: 1-7
PENTECOST—(Whitsunday)	Gospel	Acts 2: 1-33	Joel 2: 28-32
"	Epistle	Eph. 2: 19-22	1 Cor. 12: 1-3
WHITMONDAY	Gospel	Acts 2: 37-48	John 16: 14-21
"	Epistle	Eph. 4: 17-46	Acts 8: 14-17

IV. The Church Season.

		FIRST SERIES.	SECOND SERIES.
TRINITY SUNDAY	Gospel	John 3: 1-15	Matt. 28: 18-20
" "	Epistle	Rom. 11: 33-36	Titus 3: 4-8
FIRST SUN. AFTER TRINITY	Gospel	Luke 16: 19-31	Mark 4: 26-32
" "	Epistle	1 John 4: 16-21	Acts 2: 42-47
SECOND " "	Gospel	Luke 14: 16-24	Luke 15: 11-32
" "	Epistle	1 John 3: 13-24	1 John 1: 5; 2:2
THIRD " "	Gospel	Luke 15: 1-10	Matt. 15: 1-14
" "	Epistle	1 Peter 5: 6-11	Acts 5: 34-42
FOURTH " "	Gospel	Luke 6: 36-42	Matt. 8: 5-13
" "	Epistle	Rom. 8: 18-23	Acts 9: 1-20
FIFTH " "	Gospel	Luke 5: 1-11	Luke 10: 38-42
" "	Epistle	1 Peter 3: 8-15	Phil. 3: 8-14
SIXTH " "	Gospel	Matt. 5: 20-26	John 5: 19-29
" "	Epistle	Rom. 6: 3-11	Eph. 2: 4-10

SEVENTH SUN. AFTER TRIN...	Gospel..	Mark 8: 1-9	Luke 13: 10-17
" "	Epistle..	Rom. 6: 19-23	Heb. 12: 5-11
EIGHTH " "	Gospel..	Matt. 7: 15-23	Matt. 19: 16-26
" "	Epistle..	Rom. 8: 12-17	1 Tim. 6: 6-10
NINTH " "	Gospel.	Luke 16: 1-9	Matt. 16: 24-28
" "	Epistle	1 Cor. 10: 1-14	Acts 17: 24-31
TENTH " "	Gospel	Luke 19: 41-48	Luke 19: 1-10
" "	Epistle..	1 Cor. 12: 1-11	1 Tim. 1: 12-17
ELEVENTH " "	Gospel	Luke 18: 9-14	Mark 12: 41-44
" "	Epistle..	1 Cor. 15: 1-10	James 2: 13-17
TWELFTH " "	Gospel..	Mark 7: 31-37	John 8: 31-45
" "	Epistle.	2 Cor. 3: 4-11	Rom.7: 18; 8-4
THIRTEENTH "	Gospel..	Luke 10: 23-37	Luke 6: 20-31
" "	Epistle .	Gal. 3: 15-22	Phil. 2: 1-11
FOURTEENTH "	Gospel..	Luke 17: 11-19	Matt. 13: 44-50
" "	Epistle..	Gal. 5: 16-24	2 Pet. 1: 2-11
FIFTEENTH " "	Gospel..	Matt. 6: 24-34	Luke 12: 13-21
" "	Epistle..	Gal. 5: 25 6: 20	1 John 2: 12-17
SIXTEENTH " "	Gospel..	Luke 7: 11-17	John 15: 1-11
" "	Epistle..	Eph. 3: 13-21	1 John 2: 28; 3:8
SEVENTEENTH "	Gospel	Luke 14: 1-14	John 9: 1-7
" "	Epistle..	Eph. 4: 1-6	Heb. 4, 9-13
EIGHTEENTH "	Gospel	Matt. 22: 34-46	John 9: 24-39
" "	Epistle..	1 Cor. 1: 4-9.	1 John 4: 7-12
NINETEENTH "	Gospel..	Matt. 9: 1-8	Luke 7: 36-50
" "	Epistle..	Eph. 4: 22-30	James 3: 13-18
TWENTIETH "	Gospel..	Matt. 22: 1-14	Luke 18: 1-8
" "	Epistle..	Eph. 5: 15-21	1 Tim. 2: 1-6
TWENTY-FIRST "	Gospel..	John 4: 47-54	John 11: 32-45
" "	Epistle..	Eph. 6: 10-20	1 Cor. 15: 35-50
TWENTY-SECOND "	Gospel..	Matt. 18: 21-35	Matt. 22: 23-33
" "	Epistle..	Phil. 1: 3-11	2 Cor. 4: 11-18
TWENTY-THIRD "	Gospel..	Matt. 22: 15-22	Luke 14: 16-24
" "	Epistle..	Phil. 3: 17-21	Rev. 21: 1-8
TWENTY-FOURTH "	Gospel..	Matt. 9: 18-26	Matt. 16: 5-12
" "	Epistle..	Col. 1: 9-14	Heb. 11: 1-10
TWENTY-FIFTH ,'	Gospel..	Matt. 24: 15-28	Matt. 21: 33-43
" "	Epistle..	1 Thess.4:13-18	James 4: 4-10
TWENTY-SIXTH "	Gospel..	Matt. 25: 31-46	Matt. 25: 14-30
" "	Epistle..	2 Thess. 1: 3-10	Heb. 12: 18-24
TWENTY-SEVENTH "	Gospel..	Matt. 25: 1-13	Mark 13 : 33-37
" "	Epistle..	2 Peter 3: 3-14	1 Thess.5:14-24
		THIRD SERIES.	FOURTH SERIES.
TRINITY SUNDAY.....	Gospel	John 15: 1-8	Act 2: 28-39
" "	Epistle..	1 Cor. 2: 1-12	Rev. 4: 1-11
FIRST SUN. AFTER TRINITY..	Gospel..	Acts 3: 1-11	Matt. 16:13-20
" "	Epistle..	Rom. 8: 1-11	Eph. 2: 19-22
SECOND " "	Epistle..	Acts 4: 1-12	Acts 3: 1-10
" "	Epistle..	Rom. 10: 1-11	Eph. 4: 4-16
THIRD " "	Gospel.	Acts 4: 13-22	Luke 7: 36-49
" "	Epistle..	Eph. 2: 13-18	1 Cor. 12: 12-27
FOURTH " "	Gospel..	Acts 4: 23-37	Acts 5: 16-21
" "	Epistle..	Col. 4: 1-6	Gal. 3: 26-29

Fifth	"	"	Gospel..	Acts 5: 1-11	Acts 5: 34-42
	"	"	Epistle..	Gal. 2: 17-21	Acts 2: 41-47
Sixth	"	"	Gospel..	Acts 8: 26-38	Acts 6: 1-7
	"	"	Epistle..	Rom. 10: 12-18	John 5: 11-16
Seventh	"	"	Gospel	Acts 9: 1-19	Matt. 7: 1-12
	"	"	Epistle..	1 Tim. 1: 12-17	Rom. 6: 11-19
Eighth	"	"	Gospel..	Acts 14: 8-18	Acts 8: 14-25
	"	"	Epistle.	Rom. 11: 11-21	Phil. 3: 3-11
Ninth	"	"	Gospel..	Acts 16: 16-34	Acts 8: 26-40
	"	"	Epistle .	Rom. 11: 25-32	1 Pet. 1: 3-9
Tenth	"	"	Gospel.	Acts 17: 21-34	Acts 9: 1-8
	"	"	Epistle..	1 Cor. 3: 10-17	Heb. 11: 32;12-2
Eleventh	"	"	Gospel..	Acts 20: 15-38	Luke 10: 38-42
	"	"	Epistle.	1 Thess. 5:14-24	Rom. 8: 16-26
Twelfth	"	"	Gospel..	Acts: 26:24-31	2 Sam. 7: 22-24
	"	"	Epistle..	1 Pet. 3: 15-18	1 John 4: 15-21
Thirteenth		"	Gospel..	Luke 12: 1-8	Luke 12: 27-31
		"	Epistle..	Gal. 5: 16-24	James 4: 8-10
Fourteenth		"	Gospel..	Luke 15: 11-32	Matt. 5: 43-48
		"	Epistle..	Eph. 6: 1-9	Rom. 12: 14-21
Fifteenth	"	"	Gospel..	Luke 9: 46-56	Matt. 11: 28-30
		"	Epistle..	2 Thess. 3: 6-16	James 2: 14-26
Sixteenth	"	"	Gospel..	Luke 6: 57-62	Acts 9: 32-43
		"	Epistle..	James 3: 1-10	2 Cor. 9: 5-15
Seventeenth		"	Gospel..	Matt. 5: 33-37	John 11: 17-40
		"	Epistle..	2 Cor. 8: 1-9	Phil. 2: 1-5
Eighteenth		"	Gospel..	Mark 10: 17-27	Luke 13: 22-30
		"	Epistle..	1 Tim. 6: 6-16	2 Cor. 4: 8-18
Nineteenth		"	Gospel..	Mark 12: 28-44	John 5: 1-15
		"	Epistle..	2 Cor. 9: 6-15	2 Pet. 1: 1-11
Twentieth		"	Gospel..	Luke 12: 15-23	Mark 13: 32-37
		"	Epistle..	Heb. 4: 1-11	1 Tim. 2: 1-6
Twenty-First		"	Gospel..	Mark 12: 28-34	Luke 16: 19-31
		"	Epistle..	James 2: 8-13	1 John 3: 1-3
Twenty-Second		"	Gospel .	Luke 19: 1-10	John 11: 19: 27
		"	Epistle..	James 1: 9-12	2 Cor. 4: 11-18
Twenty-Third		"	Gospel..	Luke 19: 11-27	Acts 24: 24-27
		"	Epistle..	Heb. 12: 7-30	Rev. 20: 11-15
Twenty-Fourth		"	Gospel..	Luke 16: 10-17	John 5: 24-29
		"	Epistle..	James 5: 7-11	Rev. 22: 1-21
Twenty-Fifth		"	Gospel..	Luke 12: 35-46	Acts 26: 24-29
		"	Epistle..	2 Cor. 5: 6-11	Rev. 7: 1-17
Twenty-Sixth		"	Gospel..	Luke 12: 49-57	Matt. 19: 27-30
		"	Epistle..	2 Cor. 4: 13-18	1 Thess. 5: 1-11
Twenty-Seventh		"	Gospel..	John 14: 1-6	John 17: 20-26
	"	"	Epistle..	2 Cor. 13: 5-13	2 Cor. 5: 1:10

The Order for the Regular Service

ON THE LORD'S DAY.

INVOCATION.

At the appointed hour the minister shall arise and pronounce one of the following Invocations or Salutations.

OUR help is in the name of the Lord, who made heaven and earth. Amen. Ps. cxxiv. 8.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ. Amen. Eph. i. 3.

UNTO the God of all grace, who hath called us unto his eternal glory by Christ Jesus, be glory and dominion, for ever and ever. Amen. 1 Peter v. 10, 11.

On Christmas.

GLORY to God in the highest, and on earth peace, good-will toward men. Amen. Luke ii. 14.

On Good Friday.

WORTHY is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing. Amen. Rev. v. 12.

On Easter.

BLESSED be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Amen. 1 Peter i. 3.

Pentecost.

THE Spirit who proceedeth from the Father and the Son, rest upon you; guide you into all truth; and bear witness with your spirit, that ye are the children of God. Amen.

O LORD God Almighty, whom the heaven of heavens can not contain, and much less the temples which our hands have builded, but who art ever nigh unto the humble and contrite: shed down thy Holy Spirit, we beseech thee, on all that are here assembled; that being cleansed and illumined by his grace, we may worthily show forth thy praise, meekly learn thy Word, render due thanks for thy mercies, and obtain a gracious answer to our prayers, through the merits of Jesus Christ, our Lord. Amen.

ALMIGHTY God, who hast promised to be present with thy people, and to grant their requests in the name of thy well-beloved Son: regard us, we humbly beseech thee, with thy favor, and for the sake of him who is our only Saviour and Mediator, fulfill thy word to thy servants; that our thoughts being lifted up, and our desires drawn

forth to thee, we may render thee acceptable worship; through Jesus Christ our Lord. Amen.

ALMIGHTY and most gracious God! Heaven is thy throne, and earth is thy footstool! Holy and reverend is thy name! We sinners present ourselves and our supplication before thee, through our blessed Mediator. Receive us graciously, help us by thy Spirit, let thy fear be upon us, let thy Word come unto us in power, and be received in love. Cause us to be fervent in prayer, and joyful in thy praises, through Jesus Christ our Lord. Amen.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ be with you all. Amen. Phil. iv. 23.

GRACE be to you, and peace from God our Father, and from the Lord Jesus Christ. Amen. 2 Cor. i. 12.

GRACE and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord. Amen. 2 Peter i. 2.

GRACE be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. Amen. 2 John 3.

GRACE be unto you, and peace from him which is, and which was, and which is to come; and from Jesus Christ, who is the faithful witness and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen. Rev. i. 4–6.

HYMN AND SCRIPTURE LESSONS.

Then shall be sung a suitable *Psalm* or *Hymn;* after which the minister shall read the *Scripture Lessons;* these may be the *Gospel* and *Epistle* for the day, or some other suitable passage of God's Word. (See Scripture Lessons for the Church Year. pp. 6–10.)

THE GENERAL PRAYER.

Then shall follow the *General Prayer before the Sermon.* (For this General Prayer one of those immediately following this order may be used.)

PSALM OR HYMN.

Then shall be sung another *Psalm or Hymn.*

THE SERMON.

Then shall follow the *Sermon*, which on ordinary occasions should not exceed forty minutes. The text may be taken from the Gospel or Epistle for the day, or some other suitable passage of Scripture.

PRAYER.

Then the minister may offer a *Free Prayer*, having special reference to the subject of his discourse, and the wants of the congregation; followed by the *Lord's Prayer*, in which all the people may join aloud. Or the *Lord's Prayer* alone may be used. Or one of the prayers following this order may be used. After which all such announcements as are proper to be made shall be published.

HYMN AND ALMS.

Then shall be sung a suitable *Hymn*, ending with the *Gloria Patri*, or an appropriate *Doxology*. During the singing of the latter the congregation shall stand.

The *Alms* of the people shall be collected by the Deacons, either before or during the singing of the Hymn.

BENEDICTION.

Then shall the minister pronounce one of these *Benedictions*.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.

THE Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Amen. Num. vi. 24–26.

NOW the Lord of peace himself give you peace always, by all means. The Lord be with you all. Amen. 2 Thess. iii. 16.

NOW the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen. 1 Thess. v. 23.

PEACE be with you all that are in Christ Jesus. Amen. 1 Peter v. 14.

NOW our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good

hope, through grace, comfort your hearts, and stablish you in every good word and work. Amen. 2 Thess. ii. 16, 17.

NOW the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Amen. Rom. xv. 13.

NOW the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

THE God of all grace; who has called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. 1 Peter v. 10, 11.

GRACE be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen. Rev. i. 4–6.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GRACE, mercy, and peace from God the Father, and the Son, and the Holy Ghost, be with you all. Amen.

Prayers for the Regular Service

ON THE LORD'S DAY.

Prayers Before the Sermon.

I.

ALMIGHTY and everlasting God, our heavenly Father: we acknowledge and confess before thy divine majesty that we are sinners, conceived and born in sin, prone to do evil, and unable of ourselves to do any good; and that by frequent transgressions of thy holy commandments, we have incurred thy righteous sentence of condemnation and death. But, O Lord, we do most heartily repent of all our sins. We condemn ourselves and our iniquities, and beseech thee, by thy grace, to help our infirmities. Have mercy upon us, O God, and for the sake of thy dear Son, Jesus Christ, pardon all our offenses and shortcomings; and vouchsafe unto us the grace of thy Holy Spirit, that we may die more and more unto sin, and bring forth the fruits of righteousness and holiness to the praise of thy great name.

Almighty God, Creator of heaven and earth: we give thee most hearty thanks for our creation, preservation, and especially for our redemption, through the bitter passion and death of thy Son, Jesus Christ

our Lord. We bless thee for all the help and succor thou hast given us in our necessities; for thy fatherly comfort in our tribulations; for the means of grace, and for the hope of glory. And we beseech thee ever to preserve in our hearts such gratitude for thy manifold mercies, that we may continually show forth thy praise. Renew us also more and more by thy Word and Spirit in the image of thy Son, that we may honor and glorify thee, both in life and in death, until we come at last through all the trials of this present life, into the glory of thy heavenly kingdom.

[Here any special prayer, or collect may be inserted.]

O GOD, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: grant, we beseech thee, thy blessing upon the Church which he has redeemed with his most precious blood. Extend her borders, and preserve her from all the assaults of her enemies. Send down thy heavenly grace upon all her pastors and congregations, and unite all thy people in the bonds of truth, of righteousness, and of peace. Increase the number of faithful ministers of the Word, so that the waste places of thy Zion may be speedily supplied. Send out thy light and thy truth throughout the whole world, and hasten the day when all thy foes shall be put to shame, and thou shalt bring in the full victory of thine everlasting kingdom.

Almighty God, King of kings and Lord of lords, who alone hast all power in heaven and in earth: regard with special favor, we beseech thee, our

land and nation. Bless thy servant the President of the United States, the Governor of this State, our legislators, and all that are in authority over us. Endow them with such gifts as may be needful to the faithful discharge of their duties, and establish our land in righteousness and peace. Preserve us from all public calamities, from famine and pestilence, from war and bloodshed, but especially from all national sins; and grant that peace and prosperity, truth and justice, virtue and religion, may be preserved amongst us, throughout all generations.

O God, the merciful preserver of all thy creatures: hear our prayers and supplications, we humbly entreat thee, in behalf of all ranks and conditions of men. Comfort and sustain the poor and needy, the sick and the afflicted, the widow and the fatherless, the oppressed and the persecuted, and all such as are in any distress, whether of body, mind, or estate. Reveal thyself unto them as the God of all grace and consolation, and grant them strength to endure their trials with patience and resignation to thy holy will, and at last give them a happy deliverance out of all their troubles, and an entrance into thy eternal rest in heaven, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honor and praise, world without end. Amen.

II.

ALMIGHTY God, our heavenly Father, who in great mercy hast brought us once more to thy

house of prayer: help us to draw near to thee with devout, with penitent and believing hearts, that we may worship thee in spirit and in truth. We confess with shame, that although thou hast called us in Christ Jesus our Lord, to be thy children, and hast admitted us to the fellowship of thy saints, we have not walked worthy of our high calling; but have in many things offended thee by our shortcomings and transgressions.

But, O most merciful Father, we sincerely deplore our sinfulness and repent of our iniquities, and cast ourselves anew upon thy promised grace in Christ Jesus. For his sake be merciful to our unrighteousness, pardon our sins, and take away our guilt; that being comforted with new assurances of thy favor and love, we may rejoice in thy salvation, and have power, through the Holy Ghost, henceforth to serve thee more faithfully in newness of life, to the glory of thy holy name.

O God, Father Almighty, Maker of heaven and earth: we give thee most hearty thanks for our creation, and all the blessings of this life, which thou hast so bountifully bestowed upon us. But above all do we praise thee for the unspeakable gift of thy Son, Jesus Christ our Lord, and for the exceeding riches of thy grace granted unto us for the sake of his bitter passion and death. And we earnestly beseech thee to renew us more and more in his most perfect image, by the power of the Holy Ghost, through the Word and the Sacraments, so that we may daily grow in grace, continue steadfast in thy covenant, and abound in all the fruits of righteousness.

[Here any special prayer, or collect may be inserted.]

O THOU God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, cause thy blessing, we beseech thee, to rest upon the Church, which he has purchased with his own precious blood. Enlarge her borders and prosper her in all the earth. Bring to naught the devices of Satan, and the designs of wicked men, and let not the gates of hell prevail against her. Replenish her ministers with true knowledge and understanding of thy Word, and make them wise to win souls, watching faithfully as those who must give an account of their stewardship. Send down, also, upon all her congregations, and especially upon us here assembled, the refreshing dew of thy grace, that all who are planted in the house of the Lord may flourish in the courts of our God. Make the gospel of Christ thy power unto salvation, that transgressors may be taught thy ways, and sinners be converted unto thee. And hasten the day when the earth shall be full of the knowledge of the Lord, and when the kingdoms of this world shall acknowledge Jesus Christ as Lord, to the glory of thy great and blessed name.

Most high and mighty God, King of kings and Lord of lords, by whom the powers that be have been ordained for the defense of righteousness, and for the restraint of sin: we invoke thy blessing upon all nations, and upon those who rule over them. Regard with special favor the President of the United States, the Governor of this State, and all that are in authority. Impart unto them the spirit

of wisdom, justice, and mercy; and so direct and prosper them in all the duties of their offices, that law and order, righteousness, and peace, may be maintained throughout our borders. Bless our whole land. Keep us safe from public calamities. Bestow upon us all needful prosperity, and make us great and strong in thy fear and favor, through Jesus Christ our Lord.

Hear our intercessions, also, O Father of mercies and God of consolation, for all classes and conditions of men. Comfort the afflicted and distressed; support them under their trials; give them patience in their tribulations; and in due time a happy deliverance from all their troubles. Remember in special mercy those who are persecuted for righteousness' sake, and who suffer reproach for thy cause. Have pity on the poor, be a father to the fatherless, and the consolation of such as are bereaved. And enable us all to cast our burdens on the Lord, and commit the keeping of our souls unto Thee, as unto our faithful Creator and Saviour, that we may have peace and comfort in this life, and in the life to come the eternal rest of those, who, through faith and patience, inherit the promises in thy beloved Son; to whom, with thee and the Holy Ghost, be all honor and praise, world without end. Amen.

III.

ALMIGHTY and eternal God, who didst on this day create the light and command it to shine upon the face of the deep: we give thee all honor and praise for that more glorious light which shines

in upon us from the examples of patriarchs and the revelations of prophets; and especially for the unspeakable mercy whereby the Day Spring from on high, even Christ, the Lord, hath visited us.

It is meet and right that we should praise and glorify, worship and adore thee, the Maker of all things visible and invisible, the Author and Giver of all good, the Fountain of life and immortality, the Ruler of the universe, and the Judge of all men. Heaven, and the heaven of heavens, and every power therein, the earth and the sea, the hights above and the depths below, declare thy glory and show forth thy praise. Jerusalem, that is from above, the Church of the First-born written in heaven, the spirits of the prophets and of just men made perfect, the glorious company of apostles, martyrs and confessors, the angels and archangels, cherubim and seraphim, with never-ceasing hymns and perpetual anthems, laud and magnify thy glorious name; evermore praising Thee and saying: Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory. We also would join in these ascriptions of thanksgiving and praise, and say: Glory be to thee, O Lord Most High!

O God, most merciful Father: we would humble ourselves before thy divine majesty, under a deep sense of our unworthiness, and confess with sorrow and shame our manifold transgressions of thy righteous laws. We have sinned in thought, in word, and in deed, and have justly provoked thy wrath and indignation against us. We have erred and strayed from thee like lost sheep. We are not worthy to

lift up our eyes unto heaven. O Lord, remember not our sins against us. For Christ's sake forgive the hardness and coldness of our hearts; subdue our spirits by thy grace; inflame us with holy love to thee, and with ardent zeal in thy service; and keep us faithful unto death, that we may thereafter be crowned with glory, honor and eternal life, through Jesus Christ our Lord.

[Here any special prayer, or collect may be inserted.]

O GOD, Father of all mercies, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: grant that we, with all thy people, may be so joined together in the unity of the Spirit that we may be made a holy temple in the Lord. We beseech thee to illuminate all pastors, elders and deacons with true knowledge and understanding, that both by their preaching and living they may show forth thy most holy praise. And to all thy faithful people grant thy heavenly grace, that they may willingly hear and receive thy word, and truly serve thee in holiness and righteousness all their days.

Awaken, by the powerful calling of thy gospel, all who are indifferent to thy salvation. Have mercy upon the nations which yet sit in darkness and in the shadow of death, and send out thy light and thy truth unto the uttermost parts of the earth.

O Lord, on whom the eyes of all do wait: we beseech thee to remember every creature of thine for good. Grant health to the sick, and comfort to

the sorrowful; pity the sighs of such as are in misery; relieve the wants of the poor; sanctify all thy people by their sorrows, and give them a happy issue out of all their sufferings. And unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.

IV.

O LORD our Lord, how excellent is thy name in all the earth! Thou hast set thy glory above the heavens, and art to be feared and had in reverence by all them that are round about thee. Grant us, we beseech thee, a just sense of thy greatness and majesty, and of our unworthiness and sinfulness, that coming unto thee through Jesus Christ, we may worship thee to divine acceptance, and to the joy and comfort of our hearts.

Thou art our Creator, Preserver, Benefactor and Redeemer, and it becomes us, as those who are dependent upon thee for life and all the blessings we enjoy, to praise and magnify thy great and holy name. But how, O Lord, shall we, who are creatures of earth and dust, who have sinned against thee times and ways without number, come before thee, in whose presence the heavens are not clean? Our consciences accuse and condemn us of having broken thy holy and righteous law, so that if thou wouldst be strict to mark our offenses, we could not stand in thy sight. But unto whom can we go in our misery and helplessness, but unto thee; for

thou only canst deliver and art full of compassion, and desirest not that any should perish. Thou hast also, for our encouragement, invited us to come unto thee, and hast given us the assurance that if we confess our sins thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Be pleased, therefore, most merciful God and Father of our Lord Jesus Christ, to pardon all our transgressions and grant us thy salvation.

We bless thee, O Lord, for all that thou hast done for us, and especially for our redemption through the bitter passion and death of thy beloved Son, Jesus Christ, who came into the world that we might have life and peace. We rejoice that we have heard the glad tidings of salvation, and are invited to partake of the blessings of the gospel without money and without price. Grant, therefore, that all of us may receive the blessed Saviour into our hearts, that he may be made unto us wisdom and righteousness, and sanctification, and redemption.

Vouchsafe unto us, we beseech Thee, thy presence and blessing as we wait before thee in the services of thy house. Imbue us with a devout frame of mind, and enlighten us by thy Holy Spirit, that we may rightly understand thy Word, and receive it with meekness and humility, that it may produce in us the fruits of holy living, to the praise of thy name. Renew us more and more in the image of thy dear Son, and grant that we, and all men, may obey thy good and perfect will as cheerfully and faithfully as it is done by the angels in heaven. Provide all things needful for our comfort

and salvation, and cause whatever evils thou dost send upon us in this valley of tears to turn out to our advantage.

Preserve and extend thy Church, O God, throughout the whole world. Defend and shield her from the assaults of Satan and wicked men. Clothe thy ministering servants with power and salvation; and do thou greatly increase their number, so that the wilderness and solitary place shall be made glad, and the desert shall rejoice and blossom as the rose.

Especially do we beseech thee, O Lord, to bless and prosper that portion of thy Church with which we stand more immediately connected. Send down upon all our congregations the healthful influences of thy Spirit, and may thy cause greatly prosper amongst us. Bless all our institutions of learning, our colleges and seminaries, our periodicals, our boards of missions and education, and every agency employed for the upbuilding of thy Church and the full coming of thy kingdom, when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Look also, we beseech thee, with favor upon our land and nation. Preserve us from famine, war and pestilence, and from such sins as are a reproach to any people. Guide and direct our rulers, and all that are in authority, so that law and order, peace and harmony, may prevail throughout our borders. Let thy blessing rest upon the fruits of the earth in their seasons, that the wants of thy creatures may be abundantly provided for. Feed the hungry, clothe the naked, bind up the broken-hearted, and comfort the afflicted and oppressed, that all may find in thee a God supremely kind and good.

And now, O God and Father, as thou knowest our wants and desires better than we can make them known unto thee, and as we are not heard for our much speaking, we would leave ourselves in thy hands, humbly beseeching thee to do more and better for us than we are able to ask, or worthy to receive. And when the labors and trials of this life are ended, grant us all an abundant entrance into thy heavenly kingdom, through Jesus Christ, our Lord, to Whom, with Thee and the Holy Ghost, we will give all the praise and glory of our salvation, world without end. Amen.

Prayers After the Sermon.

I.

THE LORD'S PRAYER.

OUR FATHER who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

II.

ALMIGHTY God, we humbly beseech thee that the good seed of thy Word, now sown amongst us, may take such deep root that neither the cares of this world may choke it, nor the burning heat of

affliction may cause it to wither; but that as good seed in good ground, it may bring forth fruit to thy praise. And because of our infirmity we can do nothing without thy help, and thou knowest how many and sore temptations surround us, let thy strength, O Lord, sustain our weakness; let thy grace defend us from all assaults of evil. Increase our faith that we may never swerve from thy commandments. Increase in us hope, and love, and charity. Let no hardness of heart, no lusts of the flesh, no enticements of the world, cause us to wander from thy ways; but so preserve and defend us in the path of life that we may attain unto the end of our faith, even the salvation of our souls.

Our Father who art in heaven, &c.

III.

MOST merciful God and Father: we beseech thee, for the sake of Jesus Christ, thy Son, that as thou hast given us to hear the lively oracles of thy grace, thou wilt inwardly move our dull hearts; and by the power of thy Holy Spirit write and seal in them that reverence and fear which thou requirest of thy people. Grant us faithful obedience to thy holy will, a steadfast faith in the merits of our Saviour, Jesus Christ, and a patient waiting for his glorious appearing at the last day.

Our Father who art in heaven, &c.

IV.

ALMIGHTY and most merciful God, who hast permitted us once more to sing thy praise, to

hear thy Word, to enjoy the communion of saints, and to be encouraged to press forward in the Christian race: we render thee hearty thanks for this great mercy; and we do most humbly beseech thee that thy truth may be so grafted inwardly in our hearts that it may bring forth in us good fruit. Defefnd us against all our enemies, and grant us thy heavenly grace, that being made partakers of thy holiness here, we may be admitted to the blessedness and glory of thy heavenly kingdom hereafter, through Jesus Christ our Lord.

Our Father who art in heaven, &c.

V.

O GOD, our heavenly Father, we give thee hearty thanks, that we have been permitted again to enjoy the means of grace within thy courts. Do thou graciously accept the prayers and praises offered unto thee, through the infinite merits of our ever-living and adorable High Priest and Mediator, Jesus Christ; and so bless to our souls the preaching of thy Word, that it may accomplish that whereunto thou hast sent it, building up thy children in their most holy faith, and leading sinners to turn from the error of their ways unto thee, the living God. And may our fellowship with one another in thy Church on earth prove a cheering pledge and certain preparation for our eternal communion with thee, and with thy ransomed saints in heaven through Jesus Christ our Lord.

Our Father who art in heaven, &c.

Prayers and Canticles

FOR THE FESTIVAL DAYS.

[Note.—These prayers take the place of the usual prayers before, or after the sermon. The Canticles, taken from the *Neufchatel Agenda*, of 1713, can be said or sung in place of the Invocation.]

Advent.

THE CANTICLE.

SING unto the Lord a new song; and his praise from the end of the earth, ye that go down to the sea, and all that is therein. Let the wilderness and the cities thereof lift up their voice; let the inhabitants of the rock sing, let them shout from the tops of the mountains. Let them give glory unto the Lord, and declare his praise among the heathen.

The Lord hath comforted his people; he hath made bare his holy arm in the eyes of all nations: and all the ends of the earth shall see the salvation of our God.

Say to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

The glory of the Lord shall be revealed, and all flesh shall see it. Death shall be swallowed up in victory, and God shall wipe away all tears from our eyes. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation.

Sanctify and prepare yourselves to look upon the glory of our God; for the Lord cometh. Prepare ye the way of the Lord, and make his paths straight; let us serve him with gladness, and come before his presence with singing. Blessed is he that cometh in the name of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYER.

I.

ALMIGHTY and ever-faithful God, who, by the mouth of thy prophets and holy men of old, didst promise the Advent of thy Son, our Lord and Saviour Jesus Christ, the Desire of all nations, the Hope of Israel, the Redeemer of the world: aid us, we beseech thee, at this time, to repent heartily and truly of all our sins, and so to humble ourselves before thee that we may be prepared to receive him with gladness, and to join in the cry: Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!

O Lord Jesus Christ, who, by thy holy angels, didst declare that thou wouldst come again in like manner as thou wast taken from us eve so come

we beseech thee, and fulfill the desire of thy Church. Lord, we wait for thee, day by day. Grant us the grace of thy Holy Spirit, that we be not unready when thou appearest. Grant us watchfulness, that our loins may be girded about, and our lights burning. Grant us zeal, that we be not slothful, but followers of them that inherit thy promises. Grant us singleness of heart, that we be not unfaithful stewards of thy manifold gifts.

And thus, O Lord, may we wait for thee: not unwise, but understanding what is thy will: ever walking circumspectly, because the days are evil. Amen.

II.

ALMIGHTY and most merciful God: we give thee unfeigned thanks, that thou hast fulfilled thine ancient promises, and sent into our world thine only begotten Son, the longed-for Deliverer and Redeemer, to rescue his people from sin and from death. The desire of the fathers has been fulfilled, and the expectation of the just has been turned into joy.

Though the mountains depart, and the hills be removed, yet thy kindness has not departed from us, neither has the covenant of thy peace been removed.

O Lord Jesus Christ, the same yesterday and to-day, and forever, who hast come as a Redeemer of sinners, we rejoice before thee and magnify thine infinite love. Thou bringest good tidings to the poor, health to the broken-hearted, deliverance to the captives, sight to the blind, liberty to them

that are bruised, and dost proclaim unto all the acceptable year of the Lord. Blessed is he that cometh in the name of the Lord!

Send down, we beseech thee, new measures of grace upon this congregation, and upon all thy believing people. Arise in our hearts as the Sun of righteousness, with healing in his wings, that this year may be for us all a year of rich gifts from on high. Come, as thou hast promised, and be this day in our midst, and as often as we are assembled in thy name. Through the power of thy Spirit prepare the way for thyself, now and always, and make straight thy paths; that thy people may ever acknowledge thee to be their King, and serve thee in innocency and righteousness, until thou come again at that great day, with all the holy angels, and we behold thy face in glory. Amen.

Christmas.

THE CANTICLE.

BEHOLD, I bring you good tidings of great joy; for unto you is born this day a Saviour, which is Christ the Lord.

Glory to God in the highest, and on earth peace, good will toward men. Unto us a child is born; unto us a Son is given, and the government is upon his shoulder. And his name is Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

God hath remembered his covenant, and sent

salvation to his people. When the fullness of time had come God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons. Israel is saved by the Lord, with an everlasting salvation.

This is the Lord's doing, and it is marvelous in our eyes. This is the day the Lord hath made; we will rejoice and be glad in it. Behold, now is the accepted time! Behold, now is the day of salvation! Say among the heathen that the Lord reigneth. Let the heavens rejoice, and let the earth be glad; for he shall judge the world with righteousness, and the people with his truth. Blessed is he that cometh in the name of the Lord! Blessed be the kingdom of our father David! Hosanna in the highest!

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYER.

I.

ETERNAL and most merciful God, we give thee hearty thanks for the great love wherewith thou didst love us, even before the foundations of the world were laid. Thou didst graciously pity us, who, as sinners, were doomed to eternal death, and didst ordain thine only-begotten Son to be our Mediator, Atonement and Savior, that through him we might attain unto the hope of everlasting life When our first parents fell thou didst promise that the seed of the woman should bruise the serpent's

head. To Abraham thou didst declare that in his seed should all the families of the earth be blessed. In thy law thou didst reveal wonderful types and figures of the Christ that was to come. By thy prophets thou didst plainly foretell the sufferings of our Redeemer, and the glory that should follow. Thou didst also, in a marvelous manner, prepare his way among the kingdoms of the earth. We praise thee, we bless thee, we glorify thee, that at the appointed time he came into the world; that he assumed our flesh and blood; that he became our Brother, and in all things was made like unto us, sin excepted. We praise thee that by his death he destroyed him who had the power of death, and that he hath delivered us from the bondage of darkness, and translated us into the kingdom of light and eternal happiness.

We beseech thee, O Lord, to grant us such rich abundance of thy grace, that we may truly understand this, thy love and mercy, and that we may rightly know Jesus Christ, thy Son, whom thou hast made unto us wisdom, and righteousness, and sanctification, and redemption. May we sincerely love and honor him, wholly give ourselves up to him, heartily confide in him, and count all things but loss for the excellency of the knowledge of Jesus Christ. And so may we with true faith ever cling unto this Saviour, who forgiveth all our sins, and healeth all our iniquities, that we may rejoice in all the tribulations of this life, and with the heavenly host be able to say: Glory to God in the highest, and on earth peace, good will toward men! until

we finally attain unto the end of our faith, even the salvation of our souls.

And we beseech Thee to fill all lands with thy praise, and to let the light of thy gospel shine upon all nations. From the rising of the sun even unto its going down, bring in thy redeemed to the blessed inheritance of the saints in light, where, to the praise and glory of thy name, we shall unite with the heavenly multitude, saying: Alleluia, for the Lord God omnipotent reigneth! Amen.

II.

GLORY be to God on high, and on earth peace, good will toward men. Unto us a child is born, unto us a Son is given; unto us is born this day a Saviour, which is Christ the Lord.

O God, our Father in heaven, we thank thee, we praise thee, we glorify thee, for thy great mercy to us sinners, in sending thy beloved Son into the world, that whosoever believeth in him might not perish, but have everlasting life.

O blessed Son of God, we praise thee, we glorify thee, who didst condescend to take our nature into union with thy divine nature, that we might be saved by thee.

O God, the Holy Ghost, we praise and glorify thee, by whom the Word became flesh, and dwelt among us.

O God, our Father, Redeemer, and Sanctifier, we bless thee, we praise thee, we glorify thee, that thou hast fulfilled thine ancient promises; that He is come, the seed of the woman, who hath bruised the head

of the serpent; that he is come, in whom all the families of the earth are blessed; that he is come whose name is Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Grant us joy this day, that in childlike faith we may receive and adore the new-born King; that we may offer him the tribute of our hearts; that we may discern his glory, the glory as of the only-begotten of the Father, full of grace and truth; that he may be born in us by the power of the Holy Ghost; and that by his grace we may be able to overcome all the adversities of this present life, so that we may attain at last to the abiding joys of the world to come.

We beseech thee, O most merciful God, to extend by thy ministering servants the glad tidings of this great joy to the uttermost parts of the earth. Let the Day-spring from on high visit every nation, to give light to them that sit in darkness and in the shadow of death, and to guide their feet in the way of peace, through Jesus Christ our Lord: to whom, with Thee, and the Holy Ghost, be all honor and praise, world without end. Amen.

New Year.

PRAYER.

ALMIGHTY and Eternal God: of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall per-

ish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.

O God, our Creator and Preserver, we praise thee that thou hast mercifully brought us to the beginning of another year. Thou alone knowest which of us will be spared to see its close. So keep us in thy fear, and sustain us by thy grace, that whether we live or die we may be thine. Enable us to put off the old man, which is corrupt according to the deceitful lusts, that we may be renewed in the spirit of our mind, and put on the new man, which after God is created in righteousness and true holiness. Behold, thou hast made our days as a hand-breadth, and our age as nothing before thee. So teach us to number our days that we may apply our hearts unto wisdom. We are but pilgrims and strangers, and have no abiding city here. Direct our desires toward the city which hath foundations, whose builder and maker is God.

And, O Lord, as thy blessed Son obeyed the law for us, by being circumcised in the flesh, that he might become the righteous head of our nature, and enable us to obey thee; grant that we, having hope in him, may purify ourselves even as he is pure; that we may become circumcised in heart, and inwardly purged from all carnal affections, so that we may offer ourselves unto thee a living sacrifice, holy and acceptable, through Jesus Christ. Grant that this year, and all our liveslong, we may grow in grace, and in the knowledge of thy Son our Redeemer. And when our appointed time is finished

do thou take us hence to thy kingdom of glory; through Jesus Christ our Lord, who is the same yesterday, to-day, and forever. Amen.

Good Friday.

THE CANTICLE.

CHRIST, our Passover, was offered for us. He was delivered for our offenses. He bore our sins in his own body on the tree, and the Lord laid on him the iniquity of us all. His soul was sorrowful, even unto death. He was brought as a lamb to the slaughter. He humbled himself, and became obedient unto death, even the death of the cross. He was taken from prison and from judgment. He was cut off out of the land of the living.

Sing praises unto our God and the Lamb, and say: Thou wast slain and hast redeemed us out of every kindred, and tongue, and people, and nation. Thou hast made us unto our God, kings and priests. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, for ever and ever.

All creatures which are in heaven, and on the earth, ascribe blessing and honor unto him that sitteth upon the throne, and unto the Lamb. Now is come salvation and strength, and the kingdom of our God, and the power of his Christ.

If God be for us who can be against us? He spared not his only-begotten Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.

Glory be to the Father, and to the Son, and to the Holy Ghost; which is, and which was, and which is to come, God over all, blessed for ever more. Amen.

PRAYERS.

I.

O LORD Jesus Christ, eternal Son of God, our blessed Redeemer, grant us grace, we beseech thee, that we may ever look up steadfastly unto thee who wast delivered unto death as a sacrifice for our sins. O Lamb of God, that takest away the sin of the world, grant us thy peace, even that peace of pardon and acceptance which thou didst purchase by thy bitter death for all thy people. O thou holy and spotless Lamb of God, who wast slain for us, we unite with all around thy throne in ascribing unto thee power, and riches, and wisdom, and strength, and honor, and glory, and blessing. We bless thee for all the burdens thou didst bear, for the precious blood thou didst shed, for every word of comfort thou didst speak from the cross, and for thine eternal victory over the terrors of death, and the pains of hell.

O Saviour of the world, who, by thy bitter passion and death, hast redeemed us, save us, and help us, we beseech thee.

Most merciful Father, who, of thy tender mercy toward mankind, didst send thy Son to take upon him our flesh, and to suffer death upon the cross; fill us this day with such a deep sense of the greatness of our sin that we may unfeignedly thank and bless thee for the love wherewith thou didst love us in Christ our Lord. Grant that we, being engrafted in him by thy Spirit, and being made partakers of the benefits of his sufferings and his death, may crucify the corrupt inclinations of the flesh, may die daily unto the world, and lead holy and unblamable lives. Help us to cleave to his cross in all the trials and temptations of life, in prosperity and in adversity, in health and in sickness, and especially in the agonies of death, that we may finally become partakers also of his resurrection and ascension, and of his glory at the right hand of God, the Father. And unto him that hath loved us, and washed us from our sins in his own blood; to him be glory for ever and ever. Amen.

II.

O LORD Jesus Christ, thou holy and spotless Son of God, we heartily thank thee for thy sorrow and anguish of heart, thy pains and wounds, thy holy passion and thy bitter death. Thou didst come into the world to save sinners, and such, O Lord, are we. Thou didst come unto thine own, but thine own received thee not. Our griefs and our sorrows were laid upon thee and thou didst bear them all.

Thou didst reward hatred with love, cruelty with compassion. Thou didst willingly deliver up thy-

self to scorn and reproach. As a lamb led to the slaughter is dumb, so thou openedst not thy mouth. Even on the cross, thou didst open the gates of Paradise to the malefactor, and didst make intercession for the transgressors.

O Lord Jesus Christ, we bless thee for thine infinite love to us. We thank thee that thou didst suffer thyself to be bound, that we might become free; that thou didst suffer thyself to be accused, that we might be acquitted, and to be reviled, that we might not be put to shame. We thank thee that thou didst wear the crown of thorns, that we might receive the crown of righteousness; that thou didst suffer thyself to be clothed in purple, that we might be arrayed in the white robe of salvation. Praise be to thee that thou, the Prince of Life, didst bow thy head in death, that we might be raised in thee to life and immortality. O Lord, our Saviour and Redeemer, the sin that brought thee to the cross also dwelleth in us. We acknowledge our unrighteousness; we do not cloak our sins before thee. Death hath passed upon us, because we all have sinned. We confess, O Lord, with shame and confusion of face, that our sins also brought thee to the cross.

Have mercy upon us. Eternal, compassionate High Priest, have mercy upon us. Forgive us our sins for the sake of thy death. Wash us thoroughly from all our uncleanness. May the remembrance of thy bitter sufferings be always present to us, that we may never forget the price of our redemption. Let a glance at thy cross make us tremble at every sin, and keep alive in our hearts the flame of love and thankfulness.

All praise, all glory be unto thee, Lord Jesus Christ, who, with the Father, and the Holy Spirit, livest and reignest one God for ever more. Amen.

Easter Day.

THE CANTICLE.

CHRIST, our Passover, has risen. He was dead, and behold he is alive for ever more, and hath the keys of hell and of death.

Christ, our Passover, was dead, a sacrifice for our sins. Therefore we keep the feast no more with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Christ is risen from the dead, and henceforth dieth no more; death hath no more dominion over him. He died unto sin once, but now he liveth unto God; the Prince of Life could not be holden of death.

God did not leave his soul in the grave, nor suffer his Holy One to see corruption. He was dead, and behold he is alive again, and hath the keys of hell and of death.

Christ is risen, the first fruits of them that slept. Since by man came death, by man came also the resurrection of the dead; and as in Adam all die, even so in Christ shall all be made alive, at his coming.

Death is swallowed up for ever! O Death, where is thy sting? O Grave, where is thy victory?

Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYERS.

I.

ALMIGHTY and most merciful God, we render thee praise and thanksgiving that thou gavest thy dear Son to die for our sins, and to rise again for our justification; to overcome for us all our enemies, death, sin, the world and the devil, and to restore unto us righteousness and life.

Glory be to thy name, that Christ, our Passover, is risen; that though he was dead, yet behold, he is alive for ever more. We beseech thee, most merciful Father, by the power of thy Holy Spirit to raise us more and more from the death of sin unto newness of life, that we may experience in our souls the power of the resurrection of Christ Jesus; that day by day we may be more and more closely united to him, until finally, when the last trumpet shall sound, our mortal bodies shall also be raised from the dust, and be made like unto his glorious body, and, together with our spirits, dwell forever with him in eternal joy and blessedness.

Praise be to thee, O Prince of Life, that thou art risen indeed. Praise be to thee, who wast dead, and art alive for ever more. Praise be to thee, who didst lay down thy life for us, and didst take it again, having overcome death for us. Praise be to

thee, who hast abolished death, and brought life and immortality to light. Praise be to thee, who art the Resurrection and the Life; in whom, if any man believe, though he be dead, yet shall he live; and whosoever liveth and believeth in him shall never die. Because thou livest, we shall live also. We know that our Redeemer liveth, and that he shall stand at the latter day upon the earth; and that, though worms shall destroy this body, yet in our flesh shall we see God. Therefore we are glad and rejoice in thee. Thou wilt show us the path of life; in thy presence is fullness of joy, and at thy right hand are pleasures for ever more.

Grant us, O most merciful Father, that we may also be risen with Christ; that our hearts and minds may be above, where Christ sitteth at thy right hand. For we are dead, and our life is hid with Christ in God. When Christ, who is our life, shall appear, then may we also appear with him in glory.

O God of peace, that didst bring again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do thy will, working in us that which is well pleasing in thy sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

II.

MOST merciful God and Father, we praise and magnify thee that thou hast raised from the dead thy beloved Son, Jesus Christ our Lord, and hast crowned him with honor and glory at thy

right hand in heaven, and hast made him the living head of his Church for ever. We call upon our souls, and all that is within us, to bless thee for that infinite love wherewith thou hast loved us in Christ Jesus, our risen Lord. When we were dead in trespasses and sins, thou didst awaken us to life in him; and thou hast made us to sit with him in heavenly places.

Praise be to thee, blessed Lord, that thou wast dead, and now art alive for ever more. Speak, O risen Lord, by thy Spirit, words of eternal life to our souls, and say unto us: Because I live, ye shall live also; that we may arise with thee to newness of life, and through faith become partakers of thy great victory, and all the glorious fruits of thy death and resurrection. Henceforth may we no longer live unto ourselves, but alone unto thee. Have mercy upon all men who have not felt in their souls the power of thy resurrection, and are yet dead in their sins. Speak by thy Holy Spirit unto their consciences: Awake thou that sleepest, arise from the dead, and Christ shall give thee light.

O merciful Saviour, who by thy resurrection hast brought life and joy into the world; grant unto all who are in sorrow and temptation thy heavenly peace, that they may have true comfort in thee, and be enabled patiently to wait for thy salvation. Have mercy upon all who are wrestling with disease and death, and enable them, with assured confidence, to say: I know that my Redeemer liveth.

O Lord, when we shall be called to pass through the dark valley, may thy resurrection be to our

faith a sure pledge that for us also there is laid up an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in the heavens.

O Father of our Lord Jesus Christ, and through him also our Father; the God of all peace, who hast brought again from the dead our Lord Jesus, that great Shepherd of the sheep; we beseech thee to make us perfect in every good work, to do thy holy will, working in us that which is well pleasing in thy sight, through Jesus Christ: to whom, with Thee, and the Holy Ghost, be all honor and glory, world without end. Amen.

Ascension Day.

THE CANTICLE.

THE Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion, and say: Rule thou in the midst of thine enemies! The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchisedek.

O clap your hands, all ye people! Shout unto God with the voice of triumph! God is gone up with a shout, the Lord with the sound of a trumpet. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, he is the King of Glory.

Sing praises to God; and unto our King, sing praises! For he is the King of all the earth; God reigneth over the heathen; he sitteth upon the throne of his holiness. Let all the world bow down before him, and all the angels of God worship him.

Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Thou hast ascended on high: Thou hast led captivity captive: Thou hast received gifts for men: Thou hast entered into thy Father's house, to prepare a mansion for us.

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us!

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYER.

I.

O GOD our heavenly Father, who, through the Resurrection and Ascension of our Lord Jesus Christ, hast opened the kingdom of heaven to all believers; we bless thee, that from the depth of humiliation thou hast exalted him on high, and hast given him a name which is above every name: that at the name of Jesus every knee should bow, and every tongue confess, that he is Lord, to the glory

of thine adorable grace. Grant, O Lord, that we also, turning away our eyes from the vanities here below, may stand continually looking after him into heaven; and heartily expecting his appearance thence again at the last day, may always be ready to obey his call, and meet him in the clouds, and follow him into those blissful mansions, which he has gone to prepare, for all his people, at thy right hand for ever more.

O Lord Jesus Christ, who, after thy most glorious resurrection, in the sight of thy holy apostles, didst ascend up into heaven, and art at the right hand of God; we praise thee that thou, in our nature, hast entered into the glory which thou hadst before the world was. We praise thee, that by thy perfect obedience and atoning death, thou hast rendered us acceptable unto the Father. Thou, O Christ, art the Prince of Peace, and the King of Glory! Thou art our Brother in the flesh, but our God in the Spirit. Thou art preparing a place for those that are thine. Prepare us also, we beseech thee, for that holy abode. Thou art waiting until all things be put under thy feet. Subdue us unto thyself, casting down every high thought, and conforming our wills entirely to thine own; until we shall be finally translated to the fullness of joy, at thy right hand, where we shall, with all thine elect, join in the ascriptions of praise: Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

II.

ALMIGHTY and most merciful God, we give thee most hearty thanks, that thou hast raised our Lord Jesus Christ from the dead, and hast exalted him on high, to be a Prince and a Saviour. Grant us thy heavenly inspiration, that we may worthily praise thy great name, which, by the exaltation of Jesus Christ thou hast made glorious in all lands. Draw us by thy grace into closer fellowship with thy dear Son, who, though now exalted on high, is not ashamed to be called our Brother.

O Lord Jesus Christ, our eternal High Priest, who hast entered into the Holy of Holies to appear in the presence of God for us; mercifully remember us, we beseech thee, and when we fall into sin, do thou, as our Mediator, intercede for us with the Father. O thou King of Glory, abide and rule in our hearts. Make us, by thy Spirit, able to serve thee with fear and gladness. Bend our stubborn wills beneath thy easy yoke; strengthen us against sin; and fill our souls with a holy desire to ascend on high, where thou hast gone before us.

O Lord, our Redeemer and King, Giver of all heavenly gifts; grant us out of thy fullness grace for grace. Let thy heavenly blessing rest upon us as a nation; upon rulers and people, that thy name may be glorified. Protect, enlarge and establish thy Holy Church in all the earth, and especially in our midst. Fill thy servants in the ministry with power from on high, that they may preach thy holy Word in all purity and truth. Awaken the impenitent and careless; cause them to lift their

eyes on high, to the heavenly land of promise, that they may gladly renounce the service of this world, to walk in the narrow way that leadeth unto eternal life.

Blessed Saviour, Son of the living God, who hast thyself entered into glory through many sorrows, have mercy upon us when we are bowed down by any cross or tribulation. Enable us to fight the good fight of faith, and to lay hold on eternal life. Comfort with thy Spirit all such as are sick, or in sore temptation. Hear their sighs, as by faith they look heavenward. And in the hour of death, when our mortal eyes shall close on these earthly scenes, help us with the eye of faith to look upward, and with Stephen of old to see the heavens opened, and Jesus sitting upon the throne of glory; to whom, with the Father and the Holy Spirit, be all honor and praise, world without end. Amen.

Pentecost.

THE CANTICLE.

LET us praise the Lord, and exalt his goodness. Let us come before him with songs of praise, and hymns of thanksgiving! God hath raised up his holy child Jesus, who being by his right hand exalted, shed forth the promise of the Holy Ghost upon the apostles, so that they spake with new tongues, and wrought signs and wonders in his name. He gave power to the testimony of his servants. The kingdoms of the earth, the people and

nations, have heard his voice, and have rendered obedience unto our Lord and to his Christ.

We render thanks unto thee, O Lord, who art the Alpha and Omega, the first and the last, that thou hast revealed thy power, and entered upon thy kingdom.

We praise thee, that, according to thy promise, thou hast sent unto us the Comforter, even the Spirit of truth, that he may abide with us forever. Because we are thy children, thou hast sent the Spirit of thy Son into our hearts, whereby we cry: Abba, Father! It is the Spirit which witnesseth with our spirits, that we are the children of God.

The Spirit also helpeth our infirmities, and with groanings which can not be uttered, maketh intercession for us, who wait for the redemption of our body, and for the manifestation of the glorious liberty of the sons of God.

The Spirit is the earnest and pledge of our inheritance; whereby also we are sealed unto the day of redemption. O Lord, we praise thee, and render thee thanks, that thou hast given us the Spirit.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAYERS.

I.

O MOST merciful God, and Father of our Lord Jesus Christ: we heartily praise thee, that thou hast sent forth the promised Comforter, the

Holy Spirit, into the world, and that thou hast given him unto us as a pledge of our heavenly inheritance. Pour out more and more, we beseech thee, over thy Church, purchased with the blood of Christ, this Spirit of power and grace. Establish thy kingdom in our hearts, lead us out of darkness into light, out of the service of sin into the glorious liberty of the children of God.

We praise thee, O God the Holy Ghost, that thou hast graciously come into the world, to renew and sanctify the hearts and spirits of all thy people. Descend upon us this day, and always abide with us. Enrich thy believing children with new measures of thy gifts. Awaken those amongst us that yet sleep, and are dead in sin, to newness of life in Christ Jesus our Lord. Glorify thyself in us, according to the riches of thy grace. Aid us in our weakness. Grant us an earnest desire after the grace of God. Strengthen us daily in all conflicts with the spirit of this world. Teach us to watch and pray, that we enter not into temptation, and grant us the assurance, that we are members of the body of Christ, and children of God.

O God of all grace and comfort, we beseech thee to cause thy light to shine in all the earth, and especially to remember in mercy the nations that yet sit in darkness and the shadow of death. Make bare thy holy arm, and call men everywhere to repentance. Bless thy Word, and add to the Church daily such as shall be saved. May thy whole Church be filled with thy grace, and thus become the true image of thy kingdom above. Be thou the strong

bond of union among all believers. Bring us all in the unity of the faith to one body in Christ our Head, until finally the promise be fulfilled, and there shall be one fold and one Shepherd, and God shall be all in all. Amen.

II.

O LORD, our heavenly Father, we bless and adore thee, that thou hast visited thy people with salvation, and hast given us thy blessed Son to be our Redeemer from sin and from death. We praise thee, that thou hast raised him from the grave, and exalted him on high, to be a Prince and a Saviour. Thou hast fulfilled thy promise, and bestowed upon us the gift of thy Holy Spirit. Behold the Spirit of promise has come to us.

Praise be to thee, O God the Son, that thou hast ascended up on high; that thou hast led captivity captive; that thou hast received gifts for men; and that thou hast sent forth upon thy people and Church the Holy Spirit of grace and of comfort to abide with us for forever.

O God the Holy Ghost, proceeding from the Father and the Son, who on this day didst come down in thy fullness on the Church; fulfill in our hearts also, we beseech thee, thy mission of love. Thou art the Spirit of light and of truth: lead us into all truth, that we may rightly know and heartily love it. Thou art the Spirit of prayer and supplication: teach us to pray, and do thou thyself make intercession for us with groanings that can not be uttered. Thou art the Spirit of power and

of life: nourish and strengthen in us the new life, and assist us by thy might, that in all our temptations we may be able to stand firm and unmoved, supported continually by thy grace. Thou art the Spirit of holiness: sanctify us wholly in spirit, in soul and body, that we may not fulfill the lusts of the flesh, or of the mind, but walk in thy fellowship, in all holy love and obedience.

O Holy Ghost, the Comforter, forsake us not. Suffer us not to grieve thee; to be deaf to thy voice; to be insensible to thy sanctifying influences; much less to quench thee. Abide with us always, so that we may rejoice in thy consolation, and having finished our course, may attain at last unto the resurrection of the just.

O God, Father, Son, and Holy Ghost, we bless thee for the firm establishment of thy Holy Church upon the earth; for the means of grace, and for the hope of glory. And we beseech thee still, as on the day of Pentecost, to reveal thy power and thy grace among men. Let thy way be known upon the earth, thy saving health among all nations. Raise up laborers, and strengthen their hands, that they may tell of thy salvation unto the ends of the world. Hasten the time, O God, for the coming of thine everlasting kingdom, and for the gathering of all nations unto thee; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Trinity.

THE CANTICLE.

For the *Canticle*, take the *Te Deum Laudamus*, given in the *Ancient Liturgical Forms.*

PRAYER.

O GOD, the Father Almighty, thou art God alone. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou art the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. We bless thee that thou hast called us with a high and heavenly calling, and hast begotten us anew unto a lively hope by the resurrection of Jesus Christ from the dead. Grant us grace to receive him, to hear his voice, to obey and follow him, and to love him with all our heart.

O Lord Jesus Christ, eternal Son of the eternal Father, God of God, Light of Light, Life of Life; aid us by faith to lay hold of the mystery of thy deep humiliation, thy immaculate birth, thy bitter and shameful death on the cross, thy glorious resurrection, and thy triumphant ascension and exaltation at the right hand of the Father; that so we may be enabled to watch continually with joy for thy second coming in the clouds of heaven, to judge the quick and the dead

O Holy Spirit, proceeding from the Father and the Son, the Giver of life and the Spirit of all com-

fort, illuminate our hearts, and teach us all things necessary for our salvation. Sanctify us wholly, in body, soul, and spirit. Strengthen us in all temptations, comfort us in all our sorrows, remain with us always, and unite us more and more with our living Head, until at last we attain unto the stature of perfect men in Christ Jesus our Lord.

O holy, adorable and blessed Trinity, Father, Son, and Holy Ghost, the only, true, eternal God; guard, defend, and uphold thy Church in all parts of the earth, and bring us all, in thine own good time, out of the waves of this troublesome world, to the glad shores of everlasting life, through our Lord and Saviour Jesus Christ; to whom, with the Father, and the Holy Ghost, be glory and honor, world without end. Amen.

Prayers and Scripture Lessons

or Days of Public Prayer, Fasting, Humiliation, &c.

SCRIPTURE LESSONS.

Special Occasions.

Deut. iv. 23–41; Deut. xxxii.; Lev. xxvi. 14–46; Isaiah i. 10–27; Isaiah iii., xxxiv., lviii.; Jer. vii. 1–20; Psalms xliv., li., lx., lxxiv., lxxix., cv., cvi., cxxxvii.; Ezek. xviii. 20–22; Daniel ix. 1–19; Obad. i.; Jonah iii.; Neh. ix.; Matt. iii. 1–12; Matt. xxiv.; Matt. xxi. 28–46; Luke xiii. 22–35; Luke xviii. 1–14; Luke xv. 11–32; Heb. iii.; Rev. vi., viii.

In Times of Pestilence.

Exod. viii. 9–10; Num. xvi. 44–50; 2 Sam. xxiv.; 2 Kings v.; John v. 1–16; Psalms vi., xlix., xc., xci.

In Times of Famine.

Exod. xvi.; Exod. xvii. 1–18; 1 Kings xviii.; 2 Kings iv. 1–8; 2 Kings vii.; Jer. xiv.; John vii. 5–14.

In Times of War.

Gen. vi.; Deut. xx.; Exod. xvii. 8–16; Joshua x. 6–14; 2 Chron. xx. 1–22; 1 Thess. v.; 2 Tim. iv.; Psalms ii., vii., xvii., xx., xxvi., xxvii., xxxv., lxvi., lxxix., xci., cxxiv., cxliv.

PRAYERS.

I.

ALMIGHTY and most merciful God, we acknowledge ourselves unworthy to lift up our eyes to heaven; for our consciences accuse us, and our sins witness against us; and we know that thou art a righteous Judge, that must needs punish them that transgress thy law. O Lord, when we look back and examine our whole life, we find nothing in ourselves that deserves any other reward than eternal condemnation. But since thou hast commanded us in all times of necessity, to call upon thee, and hast promised to hear our prayers, not for any merit of our own, for we have none, but for the merits of thy Son, whom thou hast ordained to be our only Mediator and Advocate, therefore, casting aside all confidence in man, we flee to the throne of thy mercy alone.

O Lord, we lament and bewail our past unthankfulness toward thee. We acknowledge that thou hast bestowed upon us great and manifold mercies. Thou hast released us from the hard servitude of Satan. Thou hast preserved us from gross idolatry, and hast blessed us with the clear and comfortable light of thy blessed Word. But we, unmindful of these, thy loving kindnesses, have neglected thy commandments, have abused the knowledge of thy gospel, have followed our own devices, and through our sinful lives have failed suitably to serve and honor thee.

And now, O Lord, we do most humbly confess

that we have sinned, and have grievously displeased thee, and that we can expect nothing less than eternal death and condemnation, if thou shouldst deal with us according to our deserts.

But, O most merciful God, thou art our God, and we are thine inheritance. Thou art our Creator, and we are the work of thy hands. Thou art our Shepherd, and we thy flock. Thou art our Redeemer, and we the people whom thou hast redeemed. Thou art our Father, and we are thy children. Lord, be not wroth against us; punish us not in thy sore displeasure.

Remember, O Lord, that thy name hath been named upon us; that we bear thy seal, and the tokens of thy service. Perfect the work thou hast begun in us, that all the world may know that thou art our God and merciful Deliverer. Thou knowest that the dead who are in their graves can not praise thee; but the sorrowful spirit, the contrite heart, the conscience broken with a sense of sin, and panting for thy grace, shall give thee praise and glory. Thy people Israel oftimes offended thee, and thou didst justly afflict them; but as oft as they returned to thee, thou didst receive them in mercy; and that for the sake of thy covenant, which thou didst make with their fathers. Thou hast made a better covenant with us, O heavenly Father, a covenant on which we may lean as we appear before thee, through the mediation of thy dear Son Jesus Christ our Saviour, with whose most precious blood it hath pleased thee that this covenant should be written, sealed and confirmed.

Wherefore, O heavenly Father, we now, casting away all confidence in ourselves, or any other creature, do flee to this most holy covenant of grace, wherein our Lord and Saviour Jesus Christ, once offering himself a sacrifice for us on the cross, hath reconciled us to thee for ever. Look, therefore, O merciful Lord, upon the face of thine anointed, and not on our sins, that thine anger may be appeased by his intercession, and cause thy face to shine on us again to our joy and salvation. Take us into thy heavenly guidance and protection, and govern us by thy Holy Spirit. Quicken in us newness of life, that we may glorify and praise thy blessed name for ever.

And we most humbly beseech thee to bless and defend thy Holy Church. Be merciful to all lands, and their rulers, and especially to this our (afflicted) land. Increase the number of godly ministers. Endue them with thy grace, that they may be found faithful and zealous in their office. We commend also to thy fatherly pity all that are in poverty, sickness, or any kind of adversity. And grant unto us all, the grace of true repentance, steadfast faith, and constant patience, that whether we live or die, we may always continue thine, and ever bless thy holy name, until we come to the full enjoyment of thyself in glory. Grant these, and all our humble petitions, O merciful Father, for the sake of thy dear Son, Jesus Christ our Lord. Amen.

II.

O LORD, our God, thou hast been our dwelling-place in all generations. To whom can we go, but unto thee; thou hast the words of eternal life. Vain is the arm of man. Lead us to the rock that is higher than we.

O Lord, under a deep sense of our sinfulness and unworthiness, we bow ourselves before thy throne. We have sinned, and have committed iniquity. We have done wickedly in thy sight. To us belongeth confusion of face, because we have departed from thy precepts, and have not regarded thy judgments. If thou wert to deal with us according to our sin, thou wouldst carry us away as with a flood. Thou wouldst consume us by thine anger. Have mercy upon us, O God of our fathers, for the sake of thy Son, our Saviour Jesus Christ. Have mercy upon us, miserable sinners. Teach us so to number our days that we may apply our hearts unto wisdom. Cause us to hear thy loving kindness, for in thee do we trust. Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? Wilt thou not revive us again, that thy people may rejoice in thee? Quicken us in the power of prayer and supplication, that we may prevail at thy heavenly throne. Fill our hearts with humility and faith. Make us henceforth more holy, and help us to watch and pray, seeing that we know not when the time is, lest our Master coming suddenly should find us sleeping.

O Lord hear; O Lord forgive; O Lord hearken

and do; defer not for thine own sake, O our God. And all the glory shall be to thee, the Father, the Son, and the Holy Ghost, one God, world without end. Amen.

III.

O MOST mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men: we, thy sinful creatures, here assembled before thee, do, on behalf of the whole people of this land, humbly confess the manifold sins both of ourselves and of our rulers, whereby we have drawn down upon us thy righteous displeasure. Guilty, guilty, O Lord, are we all before thee this day. But enter not into judgment with thy servants, O Lord, seeing that in thy sight none living can be justified; neither visit upon our posterity the reward of our transgressions. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed, and be not angry with us for ever; but pardon us for thy mercy's sake, through the merits of thy Son, Jesus Christ our Lord; to whom, with Thee, and the Holy Ghost, be honor and glory, world without end. Amen.

IV.

In Time of Pestilence.

HOLY Lord God Almighty, who of old didst stay the angel of destruction at the cry of thy repenting children, and didst bring back health to a dying people; hear us, thy suppliants, returning to thee, as in sackcloth, dust and ashes, and merci-

fully lift from us the heavy hand of thy righteous visitation; that the people may live before thee, and not die in their sins, and that the land may no longer mourn by reason of thy judgments, O Lord, who for our iniquities art justly displeased. We humbly ask it for Christ's sake. Amen.

V.

In Time of Drouth.

O GOD, our Creator, Preserver, and bountiful Benefactor, who givest seed-time and harvest, and sendest both the early and latter rain; have pity, we beseech thee, upon thy famished people, who cry unto thee in their tribulation, and in thy compassion return and visit us; that the heavens may no longer be as brass above, and the earth as iron beneath, to shut out from us thy mercy, but that all the people may praise thee, O God, who art the Fountain of living waters, and the Father of mercies, from whom cometh down every good and perfect gift; through Jesus Christ our Lord. Amen.

VI.

In Time of Famine.

O GOD, our heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth which we now most justly suffer for our sins, may, through thy goodness, be mercifully

turned into plenty; that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, for the sake of Jesus Christ our Lord; to whom, with Thee, and the Holy Ghost, be all honor and glory, now and for ever. Amen.

VII.

In Time of War.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defense, may be preserved ever more from all perils, to glorify thee, who art the only Giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. Amen.

VIII.

For the Preservation of the Nation.

O ALMIGHTY God, Governor of all men, and God of our fathers, who hast brought forth this people from the midst of the nations with a mighty hand and outstretched arm, and established us in peace and freedom, and knit us together in one blessed union of states and kindred; most humbly do we beseech thee, ever more keep us the same,

through all assaults and dangers, against every gathering together of the froward, and every uprising of evil-doers; that no secret conspiracies nor open violence may distract or divide us; but that, being surrounded by thy might, and clinging together under the shadow of thy wings, we may steadfastly continue one and inseparable, for the honor and welfare of our country, for the good of mankind, and for the glory of thy holy name. Amen.

IX.

For the Return of Peace.

O GOD, Guardian of peace, and Lover of charity, stretch forth the wings of thy compassion over thy stricken people, and let heavenly peace return throughout our borders; that being no longer shaken with terrors, we may employ thy tranquillity for the remedy of our faults, and for the recovery of thy favor; through Jesus Christ our Lord. Amen.

Prayers and Scripture Lessons

FOR DAYS OF PUBLIC THANKSGIVING, HARVEST FESTIVALS, &c.

SCRIPTURE LESSONS.

For Thanksgiving Occasions.

Lev. xxvi. 1–14; Deut. viii., ix.; Num. xxiv.; 1 Kings iii. 5–18; 2 Kings xviii. 1–8; 1 Chron. xvi.; 1 Chron. xvii. 16–27; 2 Chron. xxx.; Psalms xcii., cv., cvii., cxviii., cxliv., cxlvii., cxlviii., cxlix., lxv., cxxxv., cxxxvi., civ.; Rom. xii., xiii.; Phil. iv. 4–20; 1 Thess. v.

For Victory and Peace.

Exod. xv. 1–19; 2 Sam. xxii.; Isaiah ii., xi., xxxv., lx.; Micah iv.; Rev. xxi.; Psalms xlvi., cxv. cxxiv., lxvi., lxvii., lxxxiv.

PRAYERS.

I.

O GOD, infinite in wisdom, power and goodness, we acknowledge thee to be the Creator of all things in the heavens above, in the earth beneath, and in the paths of the sea. Great and glorious are all thy works. We praise thy loving-kindness that thou hast made them subservient to the wants

and happiness of thy children. What is man that thou art mindful of him, and the son of man that thou visitest him? Thou hast given him dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Thou hast crowned us with loving-kindness and tender mercy.

We praise thee, O God, for thy gracious promise of old, that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Thou visitest the earth and blessest it. Thou sendest the springs into the valleys which run among the hills. Thou causest the grass to grow for all cattle, and herb for the service of man, that he may bring forth fruit out of the earth. Thou makest the furrows of the field soft with showers. Thou blessest the springing thereof. The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy. Thou crownest the year with thy goodness. O Lord! how manifold are thy works; in wisdom hast thou made them all.

We praise thee, O Lord, not only in the riches of thy bounty and compassion, but also in thy righteous judgments. Thou openest thy hand and we are filled with good: thou hidest thy face, and we are troubled. But we know that in thy wrath thou rememberest mercy; and we acknowledge thy long-suffering and thy loving-kindness. Grant us grace to believe that whom the Lord loveth he chasteneth. Enable us at all times to rejoice in the Lord, and in the God of our salvation.

For ourselves and our country, O most gracious

God, we thank thee, that notwithstanding our manifold transgressions of thy holy laws, thou hast continued unto us thy marvelous kindness; that thou hast given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. These have been witnesses of thy great goodness, for they certify of thee that thou art the living God. Teach us to believe with a strong faith that thou art the Lord of the seasons; that thou biddest the earth to bring forth, and it obeyeth thee. Accept our thanksgivings for all the blessings of the year; inspire us with humility and love; with gratitude and trust. Continue thy loving-kindness unto us, and help us to show forth the fruits of grace, in a sincere obedience to him, through whom all blessings are vouchsafed to us, even Jesus Christ our Lord and Redeemer. Amen.

II.

O LORD God, King of kings, and Judge of nations, who hast been exceedingly gracious unto this land, and by thy marvelous providence hast crowned the year with loving-kindness, giving us ever of thy bounty all good things richly to enjoy: we, thy creatures and subjects, are here before thee, with due thankfulness to acknowledge, for ourselves and for all the people, these thine unspeakable mercies, and to offer unto thee our sacrifice of praise and thanksgiving; humbly beseeching thee to accept this our imperfect service, and vowing all holy obedience, in thought, word, and work, unto thee, who art our only King and Sover-

eign, and our most gracious Benefactor; through Jesus Christ our Lord. Amen.

III.

O GOD, Giver of all good, and Fountain of all mercies, in whom are the springs of our life; all glory, thanks and praise be unto thee for thy overflowing goodness; for thy faithfulness, which is from one generation to another; for thy mercies, which are new every morning, fresh every moment, and more than we can number; for seed-time and harvest, and summer and winter, and nights and days throughout the year; for food and raiment and shelter; for health and reason; for childhood and age, and youth and manhood; for thy fatherly hand ever upon us in sickness and in health, in joy and in sorrow, in life and in death; for friends, and kindred, and benefactors; for home and country; for thy Church and for thy gospel: yea, Lord, for that there is nothing for which we may not bless and thank thee. And, therefore, do we take the cup of salvation and call upon thy name, and pay our vows now in the presence of all thy people; humbly beseeching thee to accept this our becoming service and bounden duty, even as we offer it, in the name and through the infinite merits of thy Son, Jesus Christ our Lord. Amen.

IV.

Thanksgiving for Harvest.

ALMIGHTY and most gracious God, we yield thee hearty thanks for all thy goodness, and

especially for this thy bounty again bestowed upon us, who, through thy providence and tender mercy, have now reaped the fruits of the earth in due season, and gathered them into our garners. Give us grace to use the same to thy glory, to the relief of those that are needy, and to our own comfort. Continue, we beseech thee, thy loving-kindness toward us, that year by year, our land may yield her increase, filling our hearts with food and gladness, to the comfort of thy people, and the glory of thy holy name. And so dispose us by thy special grace that we, thy servants, may never sow to the flesh, lest of the flesh we reap corruption; but may sow to the Spirit, and of the Spirit reap life everlasting in thy heavenly kingdom.

And we beseech thee, O Lord, to sow the seed of thy Word in our hearts, and send down upon us the showers of thy grace, that we may bring forth the fruits of the Spirit, and at the great day of harvest may be gathered by thy holy angels into thy heavenly garner.

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life: we humbly beseech thee to raise us up from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him; and grant that our mortal bodies, though sown in weakness and dishonor, may be raised in power and glory, through the merits and mediation of him who is the first fruits of them that sleep; who died, and was buried, and rose again for us, even Jesus Christ our Lord and Mediator. Amen.

V.

Thanksgiving for the Removal of Pestilence.

O LORD God of our salvation, who turnest man to destruction, and sayest, Return, ye children of men: we yield thee hearty thanks that thou didst not shut the ears of thy mercy when we cried unto thee, in the day of thy terrible visitation, as out of the valley and shadow of death; but hast mercifully driven from our borders the wasting pestilence, and restored to our dwellings the voice of joy and of health. Of thy mercy it is, O Lord, that we were not utterly consumed and wasted away; and, therefore, as the living from the dead, we return to bless, and praise, and magnify thee; through Jesus Christ our Lord. Amen.

VI.

Thanksgiving for the Removal of Famine.

WE yield thee unfeigned thanks, O most bountiful God and Father, who hast had compassion upon the multitudes that were ready to perish with hunger, that thou didst make the few loaves and fishes enough for thousands, and art now crowning the seed-time with harvest, and filling the land with plenty. And we beseech thee, that unto this miracle of thy earthly providence thou wilt add the richer miracle of thy heavenly grace, and evermore give us that bread which cometh down from heaven, whereof they that eat shall be nourished unto life eternal; through Jesus Christ our Lord. Amen.

VII.

Thanksgiving for Victory over Enemies.

O ALMIGHTY God, the sovereign Commander of all the world, in whose hands are power and might, which none is able to withstand: we bless and magnify thy great and glorious name for the happy victory wherewith thou hast crowned our arms, and the whole glory whereof we do ascribe unto thee, the only Giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the honor of our country, and, as much as in us lies, to the good of all mankind; through Jesus Christ our Lord: to whom, with Thee, and the Holy Spirit, as for all thy mercies, so in particular for this, be all honor and glory, world without end. Amen.

VIII.

Thanksgiving for any great Public Deliverance.

O ALMIGHTY God, who hast in all ages showed forth thy power and mercy in the miraculous deliverances of thy Church, and the protection of righteous states and nations which maintain thy holy and eternal truth: we adore the wisdom and goodness of thy providence, which hath so timely interposed in our extreme danger, and again filled our hearts with joy and gladness, after thou hadst afflicted us. We beseech thee, give us such a lively and lasting sense of this thy great mercy toward us, that we may not grow secure and careless, by presuming upon thy goodnes, but that it may lead us

to repentance, and move us to be the more zealous in all the duties of our religion, as well to thee as to one another. Let truth and justice, liberty and order, holiness and piety, concord and unity, with all other virtues, so flourish among us, that they may make this nation a bulwark of thy Church, and a joy and praise in the earth. So will we, thy people, and the sheep of thy pasture, give thee thanks for ever, and always be showing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer: to whom, with Thee, O Father, and the Holy Ghost, be glory in the Church, throughout all ages, world without end. Amen.

Prayers for Special Occasions.

1. Before the Election of Elders and Deacons.

ALMIGHTY God, the Giver of all good gifts, who by thy Son Jesus Christ hast appointed divers administrations for the edifying of his body in truth, holiness and charity; mercifully look upon thy people, and at this time so guide and govern them that they may faithfully and wisely make choice of fit (persons) to serve before thee in thy Church. And to (those) who shall be ordained to any holy function give thy grace and heavenly benediction, that both by (their) life and doctrine (they) may show forth thy praises, and set forward the salvation of men, to the glory of thy great name, and the benefit of thy Holy Church; through Jesus Christ our Lord. Amen.

2. For the Synod (or General Synod) during their Sessions.

O ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the first Synod of the Apostles and Elders at Jerusalem; mercifully regard, we beseech thee, thy servants chosen and gathered before thee, at this time, as a Court and Council in thy Church. Shed down upon them all heavenly wisdom and grace; enlighten them with true knowledge of thy Word; inflame them with a true zeal for thy glory; and so order all their doings through thy good Spirit, that unity and peace shall

prevail among them; that truth and righteousness shall flow forth from them, and that by their endeavors all thy ministers and churches shall be established and comforted, thy gospel everywhere purely preached and truly followed, thy kingdom among men extended and strengthened, and the whole body of thine elect people grow up with him who is head over all things to the Church, Christ Jesus our Lord. Amen.

3. For the Unity and Prosperity of the Church Universal.

ALMIGHTY God, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; grant that by the operation of the Holy Ghost all Christians may be so joined together in the unity of the spirit, and in the bonds of peace, that they may be an holy temple acceptable unto thee. Prosper thy whole Church, and by thy grace enable all her members, as with one mouth and one heart, to profess the faith once delivered to the saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so ordered by thy providence, that thy Church may joyfully serve thee in all godly quietness, and her members walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting: through thy merits, O blessed Jesus, thou gracious Shepherd and Bishop of our souls, who art, with

the Father and the Holy Ghost, one God, world without end. Amen.

4. A Prayer to be Used at Sea.

ALMIGHTY God, our heavenly Father, who alone commandest the winds and the waves, and they obey thee: we, thy dependent creatures, separated upon the sea from the dwellings of men, would humbly address to thee our prayers. We confess before thee our manifold transgressions, and implore thy mercy and forgiving grace, through Jesus Christ our Lord and Saviour. We worship thee, O Lord, and beholding thy works and thy wonders in the deep, we magnify and exalt thy great and holy name; and ascribe unto thee all dominion and majesty and glory for ever and ever.

O Lord our God, we give thanks unto thee for thy goodness and loving-kindness to us, notwithstanding our guilt, and therefore call upon our souls to bless and praise thee for thine upholding mercy and preserving care. Vouchsafe unto us, O Lord, the continued protection and support of thy providence. Spare us from thy just judgments. Shield us from the dangers of the storm and of the deep. Prosper us on our way, and bring us to our destined haven.

Above all, O heavenly Father, grant us the influence of thy Holy Spirit, that our minds may be enlightened in the knowledge of thy truth, that our hearts may be purified from indwelling sin; and do thou work in us both to will and to do of thy good pleasure. Grant unto us, for Christ's sake, the remission of sin, and that faith which is the gift of

God, that we may bring forth unto thee, in our hearts and lives, the peaceable fruits of righteousness. Forbid, O Lord our God, that we should make shipwreck of the soul; but being guided and guarded by thy good Spirit, may we finish the voyage of life in safety, and find entrance at last into the haven of eternal rest, through Jesus Christ our Lord: to whom, with Thee, the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

5. For the Festival of the Reformation.

I.

ALMIGHTY God, Protector of thy Holy Church; we beseech thee graciously to accept of our thanksgiving and praise, for the inestimable gift of the gospel that has been restored in its simplicity and purity. And we pray thee henceforward graciously to protect us thy people against all error, and through thy Holy Spirit so to lead and direct our hearts, that we may persevere in faith upon our Lord and Saviour, who alone is our righteousness and wisdom, our true comfort and peace; that so we may finally attain unto thy glory, through Jesus Christ, thy dear Son, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

II.

O LORD, our God: from thee alone cometh help and salvation. We praise thee that unto our fathers thou didst gloriously reveal thy might and thy faithfulness; that thou didst rescue thy people

from the power of darkness; break the fetters of their servitude; reveal anew unto them the word of life; and gather them, hungering after thy righteousness, into the green pastures of thy grace.

This was *thy* work, and not the work of men. *Thou* didst raise up thy faithful servants who saw the deep corruption of the Church, and mourned over her low estate. Thou didst illuminate their minds and lead them into the liberty of the children of God in Christ, so that they could point out the way to others. Thou didst give them courage to arise as witnesses of the truth, and in thy strength to unvail and expose the corruptions in holy places, and not to quail before the hostility of the powerful of this world. They trusted in thee, as their fortress, their strong shield and tower. And thou didst not let them come to shame, but gavest them the victory, and didst crown their work with thy benediction. Therefore, O Lord, we thy people will give thee thanks for ever; we will show forth thy praise to all generations.

And we bless thee, that thou hast preserved these dearly-purchased gifts unto thy Church, and hast granted unto us also to become partakers of these blessings. We praise thee, that we possess thy pure Word, and holy Sacraments, as instituted by our Lord and Saviour Jesus Christ; that we can worship thee in true freedom of conscience, without fear or constraint; that we have access to thee and thy grace through our Saviour as our only Mediator; and that we know that no more sacrifice is necessary to secure thy favor, but only a living

faith, in the offering made by thy Son once for all upon the cross.

Preserve unto us and unto thy Church, O gracious God, these inestimable blessings. Remain thou the shield and protector of thy people. Enlighten, sanctify, and bless them through thy Word and Sacraments. Grant that they may hold fast that which they have, that no man take their crown. Give unto all thy congregations pious and faithful ministers. Accompany the Word with the powerful efficacy of thy Spirit, that it may bear blessed fruit in the hearts and lives of thy people.

And grant, O Lord, that these blessings may become the heritage of all men. Break down the kingdom of darkness everywhere upon earth, and let the light of thy truth fill the world more and more. Convert all who oppose thy gospel. Give help to all who are tempted and oppressed and persecuted for conscience' sake, and rescue them through thy mighty arm. Enlighten those in error; strengthen the weak, and prepare thy children for their eternal inheritance. Thus bless us and all men in Christ our Lord, with knowledge and wisdom, with faith and love, with joy in life, and with hope in death. Yea, guide us all through this night of time, into the light of thine eternal day, that we may enter there the presence of thy glory and joy.

Now, unto thee the Father, together with the Son and the Holy Spirit, be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

6. For Missionary Festivals.

I.

ALMIGHTY God, whose dearly beloved Son, after his resurrection from the dead, did send his apostles into all the world, to preach the gospel to every creature; hear, we beseech thee, the prayers of thy people, and look down in thy compassion upon the multitudes that are as sheep having no shepherd, and upon the fields now white unto the harvest. Bless those thy servants, who, after the example of thy first missionaries, have gone far hence to the Gentiles, and prosper them in their work of faith and labor of love. Send forth more laborers into thy harvest, to gather fruit unto life eternal. And grant us grace and power to be fellow-workers with them by prayers and offerings, that we may also rejoice with them in thy heavenly kingdom; through Jesus Christ our Lord. Amen.

II.

ALMIGHTY and most merciful God, Father of Light and of Life: we bring thee adoration and praise that thou hast sent into this world thine only-begotten Son, our Lord Jesus Christ, as the blessed light of life for men, to reveal thy salvation to all nations, and to deliver thy people from the guilt and power of sin. We bless thee, that by thy holy gospel thou hast called us also from darkness and the shadow of death to the saving knowledge of thy truth. We glorify thee, and rejoice, that we

see revealed the great mystery of godliness: God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

We beseech thee, O Lord, to cause this heavenly light ever more to shine in our hearts, that we may more fully know and heartily reverence thee, the only true God; and, as becometh thy children, so let our light shine before men, that they may see our good works, and glorify thee.

Let thy kingdom be more firmly established in every congregation, in every family, in all Christian hearts, in continually growing evidence of the Spirit, and with richer fullness of his gifts of grace. And, especially, do we beseech thee for the extension of thy kingdom over the whole earth. Have mercy upon those that yet sit in darkness and in the shadow of death! Prepare thou the way for the coming of thy kingdom, that such darkness may speedily flee away. Thou gavest thy Son for the whole world, and desirest that all may come through him unto thee. Grant that the joyful message of a Saviour born, and of a salvation accomplished, may penetrate all heathen lands; that idolatry may be cast down; that the kingdom of sin and corruption may be overthrown through the kingdom of thy grace, and that from the rising of the sun even to its going down, Jesus may be acknowedged as the King of kings, and the Lord of lords.

We praise thee that the field, in many places, is white unto the harvest. O Lord of the harvest, do thou, we beseech thee, raise up and send forth laborers into thy great harvest; and make us willing

and worthy to take part, as fellow-laborers, in this work of faith and love. Grant us hearts to devote ourselves, our means, our time, and our prayers to the great work of preaching the gospel unto every creature. Bless all societies and institutions engaged in the holy work of missions. Sustain the missionaries, and crown their labors with thy heavenly benediction. And hasten, in thine own good time, the promised day, when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ. Amen.

7. For the Catechumens.

I.

O LORD Jesus Christ, our only Prophet and Teacher: we are here assembled not only to be instructed in the ground of our faith, and the chief doctrines of our holy religion, but also, that we may be brought to see our sins and miseries, and be encouraged to flee to the salvation that is offered to us in Christ. To this end grant us the assistance of thy Holy Spirit. Open thou our eyes that we may see the wonders of thy law; open our hearts, that we may receive thy truth with simplicity and meekness; so that, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, we may be firm and immovable against all allurements of the world, the flesh and the devil, and finally attain unto the end of our faith, even the salvation of our souls; through Jesus Christ our Lord. Amen.

II.

ALMIGHTY God, our heavenly Father, who alone dost begin, continue, and conclude every good work in us: we beseech thee in behalf of these dear friends, in whose hearts thou hast awakened a desire after thy salvation, that thou wouldst open the eyes of their understanding that they may know and comprehend the great mystery of Redemption through Jesus Christ our Lord. Carry forward the work which thou hast begun in them, that being convinced of sin, and led in true repentance and faith to look unto the Lamb of God that taketh away the sin of the world, they may grow in grace and in the knowledge of our Lord, and not allow themselves to be led away from the truth by any false doctrines and evil lusts; but may they remain steadfast in thy Church, in true faith and obedience. Grant that they may grow continually in all good works. And as in age, so may they also daily increase in wisdom and grace before thee and men; and more and more love thee and glorify thee in body and soul: all of which we ask for the sake of thy beloved Son, our Lord and Saviour Jesus Christ. Amen.

III.

(Closing Prayer.)

WE render praise and thanksgiving unto thee, O gracious God and Father, that thou hast again permitted us to study the precious doctrines and truths of thy Holy Word. Grant us now thy

blessing, that we may lay to heart these revealed truths, and so prepare us by thy Spirit that we may treasure them up in our minds, and thus become more and more able to do thy holy will. Defend us from all errors and departures from thy doctrine, and especially protect these dear friends from the temptations and dangers that beset them on every side in this evil world. Teach them to watch and pray, that they fall not into any sin, but firmly withstanding all evil allurements and inclinations, may they preserve their bodies and souls pure and unspotted before thee.

Most merciful God and Father: unto thee and thy gracious guidance we commit ourselves. Help us, that from the heart we may love thee and our Lord Jesus Christ, joyfully confess his gospel, faithfully follow in his footsteps, and, if it be thy will, obediently suffer, that we may also finally become partakers of the full salvation which thou hast promised us through Jesus Christ: to whom, with Thee and the Holy Ghost, be all honor and praise, world without end. Amen.

Ancient Liturgical Forms.

THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

THE NICENE CREED.

WE believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy

Ghost of the Virgin Mary, and was made man; who was also crucified for us under Pontius Pilate. He suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge the quick and the dead; of whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the prophets. And we believe one holy catholic and apostolic Church. We confess one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

THE ATHANASIAN CREED.

(Or Symbolum Quicunque.)

WHOSOEVER will be saved, before all things it is necessary that he hold the catholic faith;

Which faith except every one do keep whole and undefiled, without doubt, he shall perish everlastingly.

And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and

of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.

The Father unlimited, the Son unlimited, and the Holy Ghost unlimited.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet not three eternal, but one eternal.

As also, not three uncreated, nor three unlimited; but one uncreated, and one unlimited.

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet not three almighty, but one almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the christian verity to acknowledge each person by himself to be God and Lord;

So are we forbidden by the catholic religion to say: There be three Gods, or three Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son,

neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is no before, nor after; no greater, nor less.

But the whole three persons are co-eternal, and co-equal.

So that in all things, as already said: the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that we also believe truly the Incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world;

Perfect God, and perfect man, of a reasonable soul and human flesh subsisting;

Equal to the Father, according to his Godhead and inferior to the Father, according to his manhood.

Who although He be God and man, yet He is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by assumption of the manhood into God;

One altogether, not by confusion of substance but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire.

This is the catholic faith, which except a man believe, truly and firmly, he can not be saved.

THE GLORIA PATRI.

(Or Minor Doxology.)

GLORY be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE GLORIA IN EXCELSIS.

(Or Angelic Hymn.)

GLORY be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O

Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE TE DEUM LAUDAMUS.

(Or Ambrosian Hymn.)

WE praise thee, O God:
We acknowledge thee to be the Lord.
All the earth doth worship thee,
The Father everlasting.
To thee all angels cry aloud:
The heavens and all the powers therein.
To thee cherubim and seraphim
Continually do cry,
Holy, Holy, Holy:
Lord God of Sabaoth.
Heaven and earth are full
Of the majesty of thy glory.
The glorious company of the apostles praise thee:
The goodly fellowship of the prophets praise thee
The noble army of martyrs praise thee:
The Holy Church throughout the world
Doth acknowledge thee,
The Father, of an infinite majesty;
Thine adorable, true, and only Son:

Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ;
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man,
Thou didst humble thyself to be born of a Virgin.
When thou hadst overcome the sharpness of death,
Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou shalt come to be our Judge.
We therefore pray thee, help thy servants,
Whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints,
In glory everlasting.
O Lord, save thy people, and bless thy heritage:
Govern them, and lift them up for ever.
Day by day we magnify thee:
And we worship thy name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy be upon us,
As our trust is in thee.
O Lord, in thee have I trusted;
Let me never be confounded.

THE LITANY.

(Or General Supplication.)

O God, the Father in heaven: have mercy upon us.
Have mercy upon us.

O God, the Son, Redeemer of the world: have mercy upon us.

Have mercy upon us.

O God, the Holy Ghost, proceeding from the Father and the Son: have mercy upon us.

Have mercy upon us.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us.

Have mercy upon us.

Remember not, Lord, our offenses, nor the offenses of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and harm; from the power of sin, and the wiles of the devil; from thy wrath, and from everlasting death,

Good Lord, deliver us.

From all blindness of heart; from pride, from vainglory and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from all disasters by land and by water; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all tumult and riot; from sedition and rebellion from heresy and schism; from hardness of

heart, and contempt of thy Word and authority,
Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,
Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, the Comforter,
Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God,
Son of God, we beseech thee to hear us.

That it may please thee to rule and govern thy holy Church universal in the right way; to illuminate all Pastors and Ministers with true knowledge and understanding of thy Word; and to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;
We beseech thee to hear us, O Lord.

That it may please thee to give to all nations unity peace, and concord;
We beseech thee to hear us, O Lord.

That it may please thee to keep us in all time of temptation and trial; to comfort and help the weak-hearted; to raise up them that fall; and finally to beat down Satan under our feet;
We beseech thee to hear us, O Lord.

That it may please thee to succor, help and comfort all who are in danger, necessity, and tribulation;
We beseech thee to hear us, O Lord.
That it may please thee to have mercy upon all men;
We beseech thee to hear us, O Lord.
O Son of God, Redeemer of the World;
Have mercy upon us.
O Lamb of God, who takest away the sin of the world;
Have mercy upon us.
O Lamb of God, who takest away the sin of the world;
Grant us thy peace.

O God, merciful Father, who despisest not the sighing of the contrite, nor rejectest the desire of the sorrowful: be favorable to our prayers which in our afflictions that continually oppress us, we pour out before thee; and graciously hear them that those things which the craft of the devil or of man worketh against us, may be brought to nought, and by the counsel of thy goodness be dispersed; that we thy servants, being hurt by no persecutions, may ever more give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and ever more serve thee in holiness and pureness of living, to thy honor and

glory; through our only Mediator and Advocate, Jesus Christ our Lord.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world can not give; that our hearts may be set to obey thy commandments; and, also, that we, being defended from the fear of our enemies, may by thy protection pass our time, in peace and quietness, through Jesus Christ our Lord. Amen.

Holy Baptism.

BAPTISM OF INFANTS.

I.

[Baptism being an ordinance of divine appointment, should be administered in the Church, except in special cases.

The persons who administer holy baptism are the regularly ordained ministers of the gospel.

The children of Christian parents being included in the covenant and Church of God, are proper subjects of baptism, and should be baptized as soon as they can conveniently be brought to the Church.

Members in good and regular standing in the Church, may be admitted as sponsors, in connection with the parents.]

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY beloved in the Lord, in the sacrament of holy baptism, which was instituted by our Lord Jesus Christ immediately before his ascension into heaven, we are taught and assured, that although we are sinful and unholy, yet if we deplore our misery and sincerely turn to God, he will forgive our sins, renew our nature, and receive us again into his favor, for the sake of the one sacrifice of his beloved Son upon the cross. "All power," said Jesus to his disciples, "is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have

commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 19, 20.) To confirm us in the grace thus freely offered, and to seal unto us the promise of the gospel, he hath expressly commanded that we should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

And whereas, in all covenants there are contained two parts, we, on our part, accept with true repentance and faith the blessings so freely offered unto us; covenant and promise anew for ourselves and our children, that we will ever acknowledge and confess God the Father, Son, and Holy Ghost, to be our God, and that, renouncing all self-righteousness, we will trust in Christ alone for salvation, and cleave unto him in love and obedience all our days.

And although our little children do not understand these things, and can not yet embrace them by their own act, they are not to be denied the sacramental sign and seal of this covenant of grace in which God has been pleased to include them with their parents. Hence our Lord Jesus Christ was much displeased with those who would have prevented children from being brought unto him when on earth, and rebuked them, saying: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark x. 13–16.)

Having, therefore, dearly beloved, in accordance with the teachings of God's word, and the practice of his people in all ages, brought *this child* for holy baptism, it behooves you to give heed to the vows and obligations you are about to assume. Endeavor faithfully, both by precept and example, so to instruct and train *this child* that it may in due time ratify and take upon itself the vows and obligations, now made in its behalf, by heartily surrendering itself to the Lord Jesus Christ, and making a public profession of his name. To this end it should early be made acquainted with the sacred scriptures, with the doctrines and duties of our holy religion, as set forth in the Catechism, and such other things, which, as a Christian, it ought to know and believe for its comfort and salvation.

Let us pray.

ALMIGHTY and eternal God, we beseech thee, to look graciously upon *this child*, and unite it by the Holy Spirit with thy Son Jesus Christ, that being buried with him in his death, it may rise with him to newness of life; and follow him daily in the way of his commandments; and cleave unto him with a true faith, a firm hope, and an ardent love. Grant also that it may be enabled by thy grace joyfully to renounce and forsake this sinful life, which is nothing but a continual death, and at the last day appear without fear before the judgment seat of Christ, thy Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God. Amen.

Let us uow unitedly confess our undoubted Christian faith.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Do you desire that this child (these children) be baptized in this faith, and receive the seal oı its divine adoption? If so, answer: We do.

Do you solemnly promise to train up this child in the doctrines and duties of our holy religion, and if its life be spared, to use all proper efforts to bring it to a saving knowledge of God, and of his Son Jesus Christ? If so, answer: We do.

The minister shall then pronounce aloud the name of the child, and say, as he applies the water to it freely:

N. N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

ALMIGHTY God, our merciful Father: we thank and praise thee, that thou dost forgive us and

our children all our sins through the blood of thy dear Son, and receive us among the number of thy people; and that thou dost confirm and seal these blessings unto us in holy baptism. We beseech thee ever more to govern and direct this child by thy Holy Spirit, that it may attain to a saving knowledge of Jesus Christ; acknowledge thy fatherly goodness and love shown to us all; live in all righteousness; and fight manfully against and overcome sin, the devil, and all its spiritual enemies, to the end that it may for ever praise and magnify thee and thy Son Jesus Christ, together with the Holy Ghost, the only true God. Amen.

Our Father who art in heaven, &c.

II.

Grace be unto you, and peace from God the Father, and from the Lord Jesus Christ. Amen.

DEARLY beloved, when our blessed Saviour Jesus Christ had finished the work of redemption upon earth, and was about to enter into his glory, he spake unto his disciples, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. xxviii. 18–20.)

Inasmuch as this divine command embraces all,

even the remotest nations, we and our children are comprehended in it by the Saviour of the world; who, when upon earth, said with condescending kindness: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Having, therefore, the assurance that our children are equally with ourselves included in the covenant and promise of God, it is your high privilege, in accordance with the practice of the saints of all ages, to bring them, as you now do this child, for holy baptism, that you may consecrate it to God, and that it may receive the sign and seal of his grace in Christ Jesus our Redeemer.

Let us pray.

ALMIGHTY God, our heavenly Father, who hast promised to be a God unto us and to our children; grant, we humbly beseech thee, unto this child the continued presence of thy Holy Spirit, that it may be thine in body and soul, both in life and death. Graciously bestow upon it the blessings thou dost impart in the lawful use of holy baptism; and may the fruits thereof be seen in its after life. And as it grows in years, may it learn, more and more, rightly to know thee, heartily to love thee, and thus be prepared to live and reign with thee in eternal happiness, to glorify and praise thee; through Jesus Christ our Lord. Amen.

Let us now unitedly confess our undoubted Christian faith:

I believe in God the Father, &c.

Do you desire that this child be baptized in this faith, and receive the seal of its divine adoption? If so, answer: We do.

Do you solemnly promise to train up this child in the doctrines and duties of our holy religion, and if its life be spared, to use all proper efforts to bring it to a saving knowledge of God and of his Son Jesus Christ? If so, answer: We do

The minister shall then pronounce aloud the name of the child, and say, as he applies the water freely to it:

N. N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

FATHER in heaven, we thank thee that we, relying upon the covenant of thy grace, have been permitted to consecrate this child unto thee in holy baptism, and that thou hast now set upon it the seal of thine adoption. Grant that its baptism may be made effectual to the end for which it was instituted, and that it may die more and more unto sin, and have power to overcome the world, the flesh, and the devil; so that as it grows in years, it may grow in wisdom and in favor with God and man, as did the holy child Jesus. Keep it, we humbly beseech thee, ever more under thy faithful care and protection; defend it from all the assaults of its enemies, and preserve it by thy mighty power in all the conflicts and struggles in which it may be

called to engage; so that it may be made a partaker of Christ's resurrection, and at last, with the residue of thy people, inherit thine everlasting kingdom. Amen.

Our Father who art in heaven, &c.

Then shall the minister address the parents, or sponsors, as follows:

DEARLY beloved, having now, in accordance with the teachings of God's word and the practice of his people in all ages, consecrated this child to the service of the triune God, it behooves you to give heed to the vows and obligations you have assumed. Endeavor faithfully, both by precept and example, so to instruct and train this child that it may in due time ratify and take upon itself the vows and obligations now made in its behalf, by heartily surrendering itself to the Lord Jesus Christ, and making a public profession of his name. To this end, it should early be made acquainted with the sacred scriptures, with the doctrines and duties of our holy religion, as set forth in the Catechism, and such other things, which, as a Christian, it ought to know and believe for its comfort and salvation.

And may the blessing of God the Father, the Son, and the Holy Ghost rest upon, and abide with you always. Amen.

III.

For a sick child.

Our help is in the name of the Lord, who made heaven and earth. Amen.

DEARLY beloved, whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live or die, therefore, we are the Lord's. This comfort should at all times be taken to heart; but especially under the circumstances in which you have brought this child for holy baptism. And since our only consolation in life and in death is, that we belong to our faithful Saviour Jesus Christ, who with his most precious blood hath fully satisfied for all our sins, we do now commit this child into his hands, with the confident assurance, that he will make all things subservient to its salvation, whether living, or dying, both in the life that now is, and that which is to come. For when upon earth he said: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them and blessed them. (Mark x. 12–17.)

Let us now unitedly confess our undoubted Christian faith:

I believe in God the Father, &c.

Do you desire that this child be baptized in this

faith, and receive the seal of divine adoption? If so, answer: We do.

Do you solemnly promise to train up this child in the doctrines and duties of our holy religion, and if its life be spared, to use all proper efforts to bring it to a saving knowledge of God, and of his Son Jesus Christ? If so, answer: We do.

The minister shall then pronounce aloud the name of the child, and say, as he applies the water freely to it:

N. N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then laying his right hand on the head of the child, he shall say:

Living, live thou unto the Lord;
Dying, die thou unto the Lord;
Living, or dying, be thou evermore the Lord's.

Let us pray.

FATHER in heaven, glorify thy grace in this child which we have now consecrated to thee and thy Son Jesus Christ. It is thine, and thy love is immeasurably greater than the love of a father, or a mother. Do thou, therefore, as seemeth good in thy sight: not our will, but thine, O Lord, be done. If thou wilt spare its life, we beseech thee to preserve it in the grace of the covenant, so that it may grow up under thy faithful care to thine honor, and to the joy of its parents. But should it be thy will to take it at this time into the heavenly home of thy children, help us to bow with submission to thy righteous dealing. Thou hast redeemed it, O Lord God of truth. Into thy hands we commit

it, with the full assurance that thou doest all things well.

Our Father who art in heaven, &c.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

BAPTISM OF ADULTS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY beloved, our Lord Jesus Christ hath declared: Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John iii. 5–8.)

In these words our Saviour Jesus Christ teaches us, that we are all by nature in a sinful condition, and must be washed and cleansed from our sins, before we can be admitted to the favor and fellowship of God. To encourage us to seek for deliverance from this state of ruin and misery, he promises unto us, if we repent and believe in him, to grant unto us the remission of all our sins, for the sake of the one sacrifice which he offered upon the

cross, and to renew us by his Holy Spirit in his own likeness. To confirm our faith in this exceeding great and precious promise, he said unto his disciples: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. xxviii. 19, 20.)

When thus baptized *in the name of the Father*, God assures us, that he will, for the sake of Christ his Son, be our God and Father, and will provide for us all things needful for soul and body; and that he will, furthermore, overrule all the evils that come upon us in this valley of tears for our advantage.

And when we are baptized *in the name of the Son*, our blessed Saviour assures us, that we have received of God the remission of our sins for the sake of his death upon the cross. and that he will, by his Holy Spirit, bestow upon us his members heavenly grace, and so renew us that we may more and more die unto sin, and live unto righteousness; and that he, as our head, will also finally take us his members up to himself into heavenly joy and glory.

And when, in like manner, we are baptized *in the name of the Holy Ghost*, the divine Comforter assures us, that he will make us, by a true faith, partakers of Christ and all his benefits, and that he will comfort us and abide with us for ever.

It is in this way the triune God meets us in the covenant of holy baptism, and gives us infinitely

great and precious promises. And as there are in all covenants two parts, so we, also, on our part, pledge ourselves, that we will in all time to come renounce the world, the devil, and our corrupt nature, and cleave to this one God, Father, Son, and Holy Ghost, and walk in a new and holy life.

The minister shall say:

Profess now with me our undoubted Christian faith, in which you desire to be baptized.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

BELOVED in the Lord Jesus, I now ask you solemnly, in the presence of God and this congregation: Do you sincerely desire to be baptized in this faith, and thus receive of God the seal of your adoption? Answer: I do.

Do you believe that the Holy Scriptures of the

Old and New Testament are divinely inspired, have divine authority, and are the perfect and only rule of faith and life? Answer: I do.

Do you believe that the doctrine which is received and publicly professed in the Reformed Church, and embodied in the Heidelberg Catechism, is truly the doctrine of the Holy Scriptures; will you live agreeably to it, adorn it in all things, and demean yourself as a true follower of Jesus Christ; and submit yourself, at all times, to the rules and discipline of this Church, and seek to advance its peace and prosperity? Answer: I do

The person or persons to be baptized shall then kneel and the minister pronounce the name audibly, and say:

N. N. I baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Amen.

After a short pause, the minister shall lay his right hand on the head of the person or persons baptized, still kneeling, and confirm them severally, saying:

The very God of peace sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that hath called you, who will also do it. Amen.

Then, all rising, the minister shall offer the following prayer:

WE give thee hearty thanks, most merciful Father, that it hath pleased thee to give this *brother* grace to know the greatness of *his* sins and misery, to cast himself in true repentance

and faith upon Jesus Christ as his only Saviour, to confess him before men, and to receive in holy baptism the sign and seal of the remission of his sins, and of his adoption as a child of God. Help him, we humbly pray thee, that being buried with Christ into his death, he may rise with him from the dead, and henceforth walk in newness of life, and be made a partaker of his glorious resurrection; so that, finally, with the residue of thy people, he may inherit thine everlasting kingdom, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honor and praise, world without end. Amen.

BELOVED in the Lord, I give you the right hand of Christian fellowship. Walk worthy of your calling. Fight the good fight of faith. Remember that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. Be faithful unto death, and you shall receive a crown of life. Amen.

The Holy Communion.

[The Sacrament of the Lord's Supper should be celebrated, t practicable, four times during the year, on Christmas, or the Sunday nearest thereto, on Easter, on Pentecost, and in Autumn. Due notice should be given of the service, and the congregation admonished to make suitable preparation for its worthy observance.

On the day preceding the communion, the preparatory service shall be held, at which all the communicant members, as far as possible, should be present.]

THE PREPARATORY SERVICE.

I.

After the invocation and singing, the minister shall read the *Ten Commandments*, together with the 51st Psalm, or some other selection of *penitential passages* of the Holy Scriptures. Then the minister shall say:

Let us pray.

MOST holy Lord our God: we acknowledge with reverence and fear the holiness and perfection of thy law, in which thou hast made known thy will, and declared unto us what thou dost require at our hands. But we confess with shame, O Lord, that in many things we have come short of thy just requirements, and transgressed thy precepts. We have done what thou hast forbidden, and have neglected to do what thou hast enjoined. Even when we would do good, evil is present with

us. The commandment which was ordained unto life, we have found to be unto death; for thou hast said, Cursed is every one that continueth not in all things written in the book of the law, to do them.

But, O most righteous and merciful Father, we flee from the dreadful sentence of thy broken law, to the grace and truth provided in Jesus Christ for those, who turn unto thee in sincere repentance and faith. What the law could not do for us, in that it was weak through the flesh, thou, sending thine own Son, in the likeness of sinful flesh, and for sin, didst condemn sin in the flesh, that the righteousness of thy law might be fulfilled in those who walk not after the flesh, but after the Spirit. And now we praise thee, that in him we no longer stand before the mount which burned with fire, amid blackness, and darkness, and tempest, but are come unto Mount Sion, and unto the city of the living God, through the Mediator of a new and better covenant, by whom we are redeemed from the curse of the law, and raised unto the adoption of sons. For his sake, we this day again fervently beseech thee, be merciful to our past unrighteousness, and remember no more our sins and iniquities. Put thy law into our mind, and write it in our hearts. Let it be a lamp unto our feet, and a light unto our path; that we may henceforth serve thee without fear, in holiness and righteousness, all the days of our life; through Jesus Christ our Lord. Amen.

Then shall follow a *Sermon* or *Exhortation*, appropriate to the occasion; after which the minister, taking his place in the chancel, shall address the people as follows:

BELOVED in the Lord, through the great mercy of God our heavenly Father, we are called again to commemorate the death of our Lord Jesus Christ, in the sacrament of his crucified body and shed blood. It becomes us, therefore, devoutly to call to mind the true nature and design of this holy service, and so to examine ourselves, that we may come to it with due preparation of mind and heart, remembering the words of St. Paul: Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

True self-examination requires us, solemnly to consider the greatness of our sins and condemnation, and deeply to humble ourselves, in sincere repentance, before God, on account of them; considering that the wrath of God against sin is so great, that he hath punished the same in his beloved Son, Jesus Christ, with the bitter and accursed death of the cross. Let each one, therefore, earnestly consider the requirements of God's law: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself. And whereas we have never perfectly fulfilled these great commandments, but have continually come short of them, they show us our extreme misery in ourselves, and the eternal woe to which our transgessions expose us.

Wherefore, I ask: Do you sincerely unite with

me in confessing and deploring your manifold sins and shortcomings, and in desiring pardon and righteousness; through the grace of our Lord Jesus Christ? Answer: I do.

Do you heartily believe, that through the great mercy of God the Father, Jesus Christ his Son hath fully satisfied upon the cross for all your sins, and hath procured for you righteousness and eternal life; and, renouncing all self-righteousness, do you confidently rely on him alone for pardon and salvation? Answer: I do.

Furthermore, is it your sincere desire, and solemn purpose, by your whole life to show forth your hearty gratitude to God, for the great love wherewith he hath loved you? Do you unfeignedly renounce all sinful desires and lusts, all enmity and envy, all pride and covetousness, and every other sin; and will you earnestly strive, by the grace of God, to walk uprightly before him, abounding in all the fruits of the Spirit—in love, joy, peace, long-suffering, gentleness, goodness, faith, charity, and temperance, and, so devoting yourselves as living sacrifices unto God, glorify him in your bodies and spirits, which are his? If this be your sincere desire and purpose, let each one answer: It is, the Lord helping me.

As many of you, therefore, as thus sincerely feel and deplore your sins, and yet trust that God is merciful to you for Jesus' sake, and have formed in your hearts these holy purposes, unite with me in humble confession and prayer at the throne of his heavenly grace. Let us pray.

Here let all kneel, whilst the minister offers the following confession and prayer.

ALMIGHTY and everlasting God: we acknowledge and confess before thy divine majesty, that we are sinners, conceived and born in sin, prone to do evil, unable of ourselves to do any good; and that by frequent transgression of thy holy commandments, we have incurred thy righteous sentence of condemnation and death. But, O Lord, we do most heartily repent of all our sins: we condemn ourselves and our iniquities, and beseech thee by thy grace to help our infirmities. Have mercy upon us, O God, and for the sake of thy dear Son, Jesus Christ, pardon all our offenses and shortcomings; and vouchsafe unto us the grace of the Holy Spirit, that we may henceforth die more and more unto sin, and bring forth the fruits of righteousness and holiness, to the praise of thy great name; through Jesus Christ our Lord.

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Then, all rising, the minister shall pronounce the following *Declaration of Comfort.*

HEARKEN now unto the comforting assurance of the grace of God, promised by our Lord Jesus Christ unto all that truly repent and believe:

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Come unto me, all ye that labor, and are heavy laden, and I will give you rest.

Him that cometh unto me, I will in no wise cast out.

And the Apostle adds: This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

Wherefore, dearly beloved, all of you, who with hearty repentance and true faith have turned unto God, may assuredly believe, that he has mercy upon you, and that he will confirm and strengthen you in all goodness, and finally bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall be sung a Hymn together with a Doxology; or the *Apostles' Creed* shall be repeated, and the service be concluded with a Benediction.

II.

DEARLY beloved, we are assembled in the name of our Lord Jesus Christ, to prepare ourselves worthily to partake of the holy supper, instituted by our blessed Saviour in commemoration of his sufferings and death upon the cross. In this sacrament he presents himself as the Lamb of God, which taketh away the sin of the world; as the Lord who has redeemed us with his own precious blood: whilst we, on our part, declare by coming to his table, our sincere desire to appropriate, with thankful hearts, the atoning merits of his

death, to be clothed with his righteousness, and to be united more closely with him our living head.

As the branch, our Saviour said, can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. *Whosoever eateth my flesh and drinketh my blood, abideth in me, and I in him.*

But as our Lord gave the bread and wine only to his disciples, so they alone who come to him by a true faith, renouncing all sin and unrighteousness, eat and drink to the joy and comfort of their hearts. For if we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Let us, therefore, bear in mind, that they eat and drink judgment to themselves, who come to the Lord's table in their self-righteousness, and with impenitent hearts. For though they confess the Lord Jesus with their lips, they deny and reject him by their sins.

All, therefore, who have no desire to turn from the works of self-righteousness to the living God; all who indulge in hatred, anger, revenge, covetousness, and other sinful lusts, should abstain from this holy sacrament, so long as they remain in their impenitency; lest they eat and drink judgment to themselves, not discerning the Lord's body.

Wherefore, dearly beloved, that you may pro-

fess, as in the presence of God, your desire to approach the Lord's table worthily, I ask you the following questions:

Do you deplore and acknowledge your manifold sins and shortcomings, heartily repent of them seek divine forgiveness, renounce your own righteousness, and long after the grace and fellowship of Jesus Christ? Answer: I do.

Do you receive and confess Jesus Christ as the only and all-sufficient Redeemer from sin and death; and do you seek from him alone forgiveness of sin, salvation, and eternal life? Answer: I do.

Is it your sincere purpose, to show forth in your whole life, your thankfulness to God for his mercy, by denying yourselves all ungodliness and worldly lusts, by living soberly, righteously, and godly in this present world; and will you put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as Christ has forgiven you: and above all, will you put on charity, which is the bond of perfectness? Answer: We so promise, the Lord helping us.

All those who thus consecrate themselves anew to the Lord, may rest assured, that their sins are graciously pardoned for the sake of the infinite merits of Jesus Christ, and that they may enjoy a sense of this pardon so long as they continue in

him: for if our faith is weak, we know that the Lord is mighty, and being justified in him as our righteousness, we have peace with God, and are accepted of him. To this end the Lord Jesus Christ instituted his last supper, that we might commune with him in joy and thankfulness, until he shall appear in glory to receive us into the kingdom of his Father.

Let us pray.

(All kneeling)

MOST merciful God, our heavenly Father: we give thee hearty thanks for the institution of thy holy supper, as a visible sign and seal of thy grace, confirming unto us thereby thy covenant, to the end that our faith may be strengthened in Christ Jesus thy Son, and that we may be assured of a saving communion with his crucified body and shed blood. Desiring again to approach the table of our Lord, we humbly beseech thee to grant us thy Holy Spirit, that we may, in true repentance, and with a contrite spirit and broken heart, hunger after the living bread from heaven, even Jesus Christ our Lord, of which if any man eat, he shall never die.

Grant us all that true saving faith, by which we lay hold of the merits of thy dear Son; and by thy Holy Spirit more fully work in us an assured confidence, that all our sins are forgiven, for the sake of his passion and death upon the cross; so that, being crucified together with Christ, we may live; yet not we, but may Christ live in us; and the life which we henceforth live in the flesh, may we live by the faith of the Son of God, who loved us, and gave himself for us.

And we fervently entreat thee, so to unite our hearts in the bonds of brotherly love, that as members of one body, we may seek each other's welfare, and love and forgive each other, even as thou hast loved and forgiven us in Christ Jesus thy Son.

Bestow on us, also, we pray thee, all needful grace and strength, that we may wholly renounce the world, the flesh, and the devil, and steadfastly devote ourselves as living sacrifices of thankfulness to thee. So that we may patiently endure whatever crosses and trials thou mayest see fit to lay upon us in this valley of tears, until we be received finally into the eternal fellowship and blessedness of thy Son, in thy heavenly kingdom: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Our Father who art in heaven, &c.

THE COMMUNION SERVICE.

I.

When the Lord's supper is to be administered, the order of serv-ce shall be the same as is appointed for the *Festival Days*, or for the morning service on the Lord's day. After the sermon the *offerings* of the people for the relief of the poor, or some other benevolent object, shall be gathered. During the collection an appropriate Hymn or Chant may be sung. Then the minister, taking his place at the table, shall uncover the elements, and say:

BELOVED in the Lord, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the

world to condemn the world, but that the world through him might be saved. And the more fully to show forth the promise of the gospel, and to seal unto us the remission of our sins, and to assure us of eternal life through Jesus Christ, he hath graciously added to the word of that promise, this blessed sacrament of the crucified body and shed blood of his dear Son, as the certain sign and covenant pledge of his abounding grace.

Wherefore, St. Paul, testifying by the Holy Spirit of the true purpose and design of this holy supper, declares (1 Cor. xi.), For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

The true commemoration of our Lord in this holy supper requires us heartily to believe, that Jesus Christ was sent into the world by the Father,

according to the promise made to our first parents; that he took upon himself our flesh and blood; that in the same he rendered complete obedience unto the divine law, fulfilling for us all righteousness. But especially are we to remember, with believing hearts, all that he suffered when under the burden of our sins, and of the wrath of God; when he sweat as it were great drops of blood in the garden; when he was bound, that we might be released; when he endured reproach, that we might not be put to shame; when he was sentenced to death, that we might be acquitted at the judgment-seat of God; and, above all, when he permitted his body to be nailed to the cross, that he might there blot out our sins; abasing himself unto the deepest shame and anguish of body and soul, when he cried out with a loud voice; My God, my God, why hast thou forsaken me?

We are to remember and believe, that he suffered all this, in order that we might find acceptance with God, and never be forsaken; and that he thus sealed the new and everlasting covenant of grace and reconciliation, with the shedding of his blood, and with his death.

(Consecration.)

To confirm our faith in this covenant of mercy, *our Lord Jesus Christ, the same night in which he was betrayed, took bread* (here the minister shall take some of the bread in his hand); *and when he had given thanks, he brake it* (here the minister shall break the bread), *and said, Take, eat; this is*

my body which is broken for you: this do in remembrance of me.

After the same manner also he took the cup (here the minister shall take the cup into his hand), *when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

As often, therefore, as ye eat of this bread, and drink of this cup, ye shall be reminded and assured, as by a certain memorial and pledge of his love and faithfulness to you; and that he feeds and nourishes your souls to everlasting life, with his crucified body and shed blood, as assuredly as ye receive from the hands of the minister, and eat and drink, the bread and cup of the Lord, in remembrance of him.

From this we see, that he fixes our faith and confidence upon his perfect sacrifice, once offered upon the cross, as the only foundation and ground of our redemption. For by his death he hath removed the cause of our misery, and hath procured for us the quickening Spirit, that we, through the Spirit dwelling in Christ as the head, and in us as his members, may have true fellowship with him, and be made partakers of all his benefits.

Another end for which we are to use this holy supper is, that by the same Spirit we may all be more closely united, as members of one body in Christ. For we, being many, are one bread and one body; for we are all partakers of that one bread. Thus we, being incorporated with Christ by true faith, are through brotherly love to be as one body, for the sake of Christ our Lord, who first loved us, that we might truly love one another.

And now, that we may be able to approach the table of the Lord with acceptance and joy, let us again humbly confess unto him our sins, and fervently implore the help and comfort of his Holy Spirit.

Let us pray.

ALMIGHTY God, our heavenly Father: we unworthy sinners, coming into thy presence, and filled with a sense of thy holiness, do abhor ourselves, and repent in dust and ashes. We have sinned, we have greviously sinned against thee, in thought, in word, and in deed, provoking most justly thy wrath and indignation against us. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ forgive us all our sins. Purify us by thy Holy Spirit from all uncleanness. Enable us heartily to forgive others, as we beseech thee to forgive us; and grant that we may hereafter serve thee in newness of life; to the glory of thy holy name.

We beseech thee, also, most merciful God and Father, that in the holy supper, thou wouldst constrain us to yield ourselves continually more and more, in true faith, unto thy dear Son, who nourisheth and quickeneth our hearts with his true body and blood, so that we may no longer live in sin, but that he may live in us and we in him; and we be thus made more really and fully to partake of the blessings of the eternal covenant of grace, through Jesus Christ our Lord.

Grant unto us thy grace, that we may henceforth

cheerfully bear our cross, deny ourselves, confess our Lord and Saviour, and in all our tribulations, with uplifted hearts, expect our Lord Jesus Christ from heaven, when he will make our mortal bodies like unto his own most glorious body, and receive us to himself into eternal life.

Be pleased, also, O Lord, to bless these elements of bread and wine, that we receiving them in remembrance of the passion and death of thy dear Son, may by faith be made partakers of his crucified body and shed blood, with all his benefits, to our spiritual nourishment and the glory of thy holy name.

Confirm us, moreover, by this holy supper, in the catholic, undoubted faith of thy Church, whereof we make united confession, saying:

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Our Father who art in heaven, &c.

And now, beloved in the Lord, that we may be

fed with the true heavenly bread, Jesus Christ, let us not permit our hearts to cleave unto this visible bread and wine, but lift them up in faith to heaven, where Christ, our Redeemer and Advocate, sitteth at the right hand of his heavenly Father, not doubting that our souls shall be nourished with his true body and blood, through the Holy Ghost, as certainly as we receive these sacred elements in believing remembrance of him.

The peace of our Lord Jesus Christ be with you all. Amen.

An appropriate sacramental hymn shall then be announced, and the communicants be invited to approach the table. The minister shall then proceed to the distribution of the elements. In giving the bread he shall say:

The bread which we break, is the communion of the body of Christ.

Giving the cup, he shall say:

The cup of blessing which we bless, is the communion of the blood of Christ.

Each table of communicants shall be dismissed with a benediction; or with a few words of exhortation, closing with the words:

Depart in peace.

When all have communed, the minister shall say:

Let us lift up our hearts in united thanksgiving to God.

BLESS the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O

my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. Who spared not his own Son, but hath delivered him up for us all; wherefore should he not with him also freely give us all things. For if, while we were yet enemies, we were reconciled unto God, by the death of his Son, much more, being reconciled, shall we be saved by his life. Wherefore, our hearts and lips shall show forth his praise from henceforth for ever more.

We praise thee, O Lord our Redeemer, who hast so graciously visited us, and delivered us from sin and from death; and admitted us into the blessed fellowship of the sons of God. We praise thee, that in this holy sacrament thou hast instituted a memorial of thine infinite love, and that at this time we have been permitted again to enjoy the communion of thy body and blood, to the comforting and strengthening of our faith and hope. May we henceforth cleave unto thee, and by sincere confession of thy name; by a holy walk and con-

versation, and by perseverance in the way of life, glorify thee on earth; and, at last, with the whole congregation of the redeemed, see thee as thou art, in thy heavenly kingdom, and eternally magnify the riches of thine abounding grace; and unto Thee, with the Father, and the Holy Ghost, be all honor and praise, world without end. Amen.

Then shall be sung a suitable psalm or hymn; or the *Te Deum* or *Gloria in Excelsis* may be sung or chanted. After which the minister shall pronounce the benediction:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

II.

BELOVED in the Lord, let us give devout attention to the words of the institution of the holy supper, as given by the Apostle Paul (in the 11th chapter of his first Epistle to the Corinthians):

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup ,when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in re-

membrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

From these words we see, that our Lord Jesus Christ instituted this holy supper, that it should be partaken of only by his disciples; and that with reverence and purity it is to be celebrated in his Church until the end of time. No one can therefore become a partaker of this mystical exhibition of the one offering of Christ upon the cross, who is not a member of his Church, and who does not by his life prove that he stands in living union and fellowship with the Lord Jesus Christ.

Wherefore, according to the exhortation of the apostle, let each one examine and prove his own conscience, to know whether he has true repentance and sorrow for his sins; whether he desires henceforward to walk before God in holiness and love; but especially whether he puts his whole trust in the mercy of God, and seeks his salvation alone in Jesus Christ; and whether, renouncing all enmity and malice, he doth truly and honestly purpose to live henceforward in harmony and brotherly love with all men.

If we have this testimony in our hearts, before God, that such is our sincere desire, let us not doubt

that he adopts us as his children, and that our Lord Jesus invites us to his table, to partake of this most holy sacrament, which he himself instituted.

And although we feel within ourselves much frailty and misery, and are conscious that our faith is yet weak and imperfect, and that we are often inclined to distrust and unbelief, and that we come far short of being so entirely devoted to the service of God, as is our bounden duty: nevertheless since our Lord has been graciously pleased to implant his gospel in our hearts, and has enabled us to resist unbelief; and has given us an earnest desire to renounce ourselves, and to follow after his righteousness and his holy commandments; therefore, let us know assuredly, that these remaining sins and imperfections do not prevent his receiving us, and making us worthy partakers of this spiritual food. For we do not come to the table of the Lord to testify that we are perfect and righteous in ourselves; but, on the contrary, by earnestly seeking our life in Jesus Christ alone, we acknowledge that we are in the midst of death and ruin. Let us, therefore, rightly understand, and hold firmly to the great truth, that the worthiness which our Lord requires of us, consists in this, that with true sincerity, we acknowledge our unworthiness, and condemnation, that we have genuine repentance and sorrow for our sins, and that we place our entire hope and trust in the Lord Jesus Christ.

Above all, let us have firm faith in the promise which Christ Jesus, who is the everlasting Truth itself, here places before our eyes, *that he will assuredly grant us his true body and blood, so that*

we possess him entirely and fully, and that he live in us, and we in him. And although we see before us only bread and wine, let us not doubt that, by the operation of the Holy Spirit, he accomplishes in our souls all that he exhibits to us by these visible signs, namely, that he himself, as the true Bread from heaven, feeds and nourishes us unto eternal life. Let us not be unthankful for the infinite goodness of our Lord, who displays at this table the riches of his love. For, in giving himself to us, he testifies that all he has is ours.

Let us, therefore, receive this sacrament as a pledge, that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God. Let us not be so perverse as to keep back, when Christ invites us so graciously and kindly to draw nigh. Rather let us consider the high value of his precious gift, and with sincere desire present ourselves as a sacrifice before him, that he himself may make us worthy to enter, more and more, into communion with him.

Wherefore, let us raise our hearts and minds to heaven, where Christ is, in the glory of his Father, and whence we expect his coming at that great day for our redemption.

Let us pray.

IT is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto thee, O Lord God, holy Father, eternal God, that thou,

(At Christmas:) didst give Jesus Christ, thine

only-begotten Son, to become incarnate for our redemption.

(At Good Friday:) didst give thy Son, our Lord and Redeemer, to die for us.

(At Easter:) didst raise the Lord of glory from the dead.

(At Pentecost:) didst pour out thy Spirit, and found thy Church.

(In Autumn:) art our everlasting, faithful, covenant God, in whom we trust, in hope of the glorious coming again of our Lord Jesus Christ.

Wherefore, with angels, and archangels, and with all the company of heaven, we laud and magnify thy glorious name: ever more praising thee, and saying:

Holy, Holy, Holy, Lord God of Sabaoth: heaven and earth are full of the majesty of thy glory: Glory be to thee, O Lord most High!

O Lord Jesus Christ, who didst once offer up thy body on the cross for the remission of our sins, and ordain that it should be our food unto eternal life, grant us, at this time, the benediction of thy grace, that, with true sincerity of heart, and earnest desire, we may receive this heavenly gift; so that in faith we may feed upon thy crucified body and shed blood; yea, upon thyself, since thou, true Man and God, art the Bread from heaven, by which we live. Enable us henceforth to live not unto ourselves, nor according to our corrupt natures; but do thou live in us.

O most merciful and faithful Father; make us partakers of thy new and everlasting covenant, the covenant of thy grace, and grant us the assurance

that thou wilt be a gracious Father unto us ever more, and that thou dost not reckon unto us our sins, but that thou wilt give us, as thy dear children and heirs, all things necessary for soul and body. And, without ceasing, we will praise and glorify and bless thee for ever.

And grant us now, O Lord, that we may truly be partakers, at this time, of the holy communion of thy Son, that we may do this in remembrance of him, and show forth his atoning death. Enable us thereby to receive new power and strength unto faith and good works, that we may the more heartily confess ourselves to be thy children, and ever more rejoice in thee.

Our Father who art in heaven, &c. Amen.

[*Or*, Confirm us, also, by this holy supper, in the catholic, undoubted faith of thy Church, whereof we make united confession, saying: I believe in God, &c.]

(Consecration.)

To confirm our faith in this covenant of mercy, *our Lord Jesus Christ, the same night in which he was betrayed, took bread* (here the minister shall take some of the bread in his hand); *and when he had given thanks, he brake it* (here the minister shall break the bread), *and said, Take, eat; this is my body which is broken for you: this do in remembrance of me.*

After the same manner also he took the cup (here the minister shall take the cup into his hand), *when he had supped, saying, This cup is*

the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

Then shall follow the distribution of the elements. When all have communed, the minister shall offer this prayer:

HEAVENLY Father: we give thee unceasing praise and thanks, that upon us thou hast again conferred so rich a benefit, as to admit us to the communion of thy Son, Jesus Christ our Lord, whom thou didst deliver up to death for us, and hast now given for our food and nourishment unto eternal life. Vouchsafe unto us thy grace, that we may never forget these benefits; but, carrying them with us, engraven on our hearts, may we grow and increase in that faith which is effectual unto every good work. And the remainder of our lives will we consecrate to thy service; through Jesus Christ our Lord.

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord:

thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

SENTENCES,

[Which may be used by the minister, during the distribution of the elements.]

I am the bread of life (saith Jesus): he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The Son of man came, to give his life a ransom for many.

He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

He was oppressed, and he was afflicted; yet he opened not his mouth.

Surely he hath borne our griefs, and carried our sorrows.

Behold the Lamb of God, which taketh away the sin of the world.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.

And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed at his coming.

In this was manifested the love of God toward

us, because that God sent his only-begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

I am the vine (saith Jesus), ye are the branches; abide in me, and I in you.

Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends, if ye do whatsoever I command you.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.

We know that when he shall appear, we shall be like him: for we shall see him as he is.

It is a faithful saying, If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.

Fear not, little flock: it is your Father's good pleasure to give you the kingdom.

Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him.

Nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Your life is hid with Christ in God.

Yet a little while, and he that shall come, will come, and will not tarry. Even so, come, Lord Jesus.

III.

THE COMMUNION OF THE SICK.

The bread and wine having been placed upon a decently covered table, the minister shall say:

Grace, mercy, and peace, be unto you from God the Father, the Son, and the Holy Ghost. Amen.

BELOVED in the Lord, forasmuch as you desire to partake of the holy communion of our Lord Jesus Christ, for the comfort of your soul, and that you may openly testify your love to your Saviour, I exhort you earnestly to examine yourself, and sincerely to confess your sinfulness and guilt before the all seeing God. Be assured that if you heartily repent of your sins, and believe in the Lord Jesus Christ, he will bestow upon you the mercy and grace which he has promised to all who turn unto him with broken and contrite spirits.

Wherefore, humble yourself before the Lord, and with a sincere heart follow me in the words of this prayer:

Most merciful and gracious God: I, a poor sinner, confess before thy holy presence, that I have

often and in manifold ways, sinned against thee, in thought, in word, and in deed, and have thereby incurred thy just displeasure. O Lord, I feel my great unworthiness. I dare not lift up my eyes to thee, if thou wilt enter into judgment with me, and deal with me according to my transgressions.

Have mercy upon me, and pardon all my sins. Help me to condemn myself and flee to the cross of thy dear Son. My only refuge is thy grace. O deliver me from the guilt and the power of sin. Strengthen my faith, and my sincere purpose to forsake all sin, and make me obedient henceforth to thy holy will. Be merciful unto me, O God, and hear my prayer, according to thy great compassion in Christ Jesus our Lord. Amen.

I ask you now, dear (brother), as in the presence of God, to answer the following questions:

1. Forsaking all trust in yourself, and in your works, do you cast yourself entirely upon the merits of our blessed Saviour Jesus Christ, for the forgiveness of your sins, and your acceptance with God? Answer: I do.

2. Will you submit yourself wholly to the will of God, and if he spare your life and lengthen your probation upon earth, will you yield him a cheerful and true obedience until the end of life? Answer: God helping me by his grace, I will do so.

DEARLY beloved, hearken now unto the comforting assurance of the grace of God, prom-

ised by our Lord Jesus Christ unto all that truly repent and believe.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Him that cometh unto me, I will in no wise cast out.

And the apostle adds: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

Wherefore, dearly beloved, because of your true repentance and confession of sin, your firm faith in the grace of our Lord Jesus Christ, and your earnest resolution to be faithful unto death, you may assuredly believe that God has mercy upon you, and that he will confirm and strengthen you in all goodness, and finally bring you to everlasting life: through Jesus Christ our Lord. Amen.

[If the sick person be so weak as to make it necessary, the portion that now follows, until the *Consecration*, may be omitted.]

Unite with me now in making confession of our holy catholic faith:

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only-begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

DEARLY beloved, in the sacrament of his holy supper, our Lord has established a glorious memorial of his atoning death, and given us a visible sign and pledge of the grace of God. In that night in which he suffered the bitterest sorrow and anguish on our behalf, he instituted the supper, in order that we might become more fully partakers of his body, which he offered on the cross, as a sacrifice for us, and also of his blood, which he shed for the remission of sin.

Let us pray.

MERCIFUL Lord and Saviour, who for our sakes didst suffer thy body to be nailed to the cross: grant us thy grace, that we may worthily partake of the holy supper, in which thou assurest all, who come unto thee in true penitence and faith, of the forgiveness of their sins, and eternal life. Refresh us with the comforting presence of thy Spirit; and in this communion with thee, give us the joyful assurance that we are thine, and that no one shall be able to separate us from thee. Strengthen our faith, our love, our hope. Sanctify us wholly, and grant that, by the merit and power of thy suffering, thy death and thy resurrection, we may be preserved unto eternal life. Amen.

If the elements have not been consecrated in the Church, the minister shall now consecrate them as follows:

(Consecration.)

Our Lord Jesus, the same night in which he was betrayed, took bread (here the minister shall

take some of the bread in his hand); *and when he had given thanks, he brake it* (here the minister shall break the bread), *and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.*

After the same manner also he took the cup (here the minister shall take the cup in his hand); *when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

In presenting the bread, the minister shall say:

The bread which we break, is the communion of the body of Christ.

Giving the cup, he shall say:

The cup of blessing which we bless, is the communion of the blood of Christ.

In conclusion, the minister shall offer a *free prayer*, or the following:

O FATHER of mercies, and God of all consolation, our only Help in time of need; look down with eyes of love and compassion upon this sick brother, here lying under thy hand in great weakness of body (and whose hour of departure may be near at hand). Strengthen him with thy grace and thy Spirit in the inner man, as the outer man grows weaker. Keep him in true faith in Jesus Christ, and grant him the comforting assurance, that the forgiveness of his sins is sealed in heaven. We know, O Lord, that all things are possible with thee, and that if it be thy will, thou canst

even yet restore (him) to health. But if the time of (his) departure be at hand, we beseech thee to fit and prepare (him) for the hour of death, that (he) may depart in peace, and that (his) soul may be taken up into thy heavenly kingdom, through the merits of thy beloved Son, our Mediator, Jesus Christ. Amen.

Or the following may be dictated to the sick person :

My soul shall magnify the Lord, and my spirit rejoice in God my Saviour. O, ever gracious and faithful God and Father: I thank thee that thou hast strengthened and refreshed me, by the partaking of thy holy supper. I beseech thee, for the sake of thy great compassion, that thou wilt through this communion sanctify my soul, that I may humbly submit to thy fatherly will; that in the midst of trials and tribulations, I may be enabled to praise thy name; and that at last I may finish my course with joy. Grant that I may ever be thine; and that neither things present, nor things to come, neither life nor death, may separate me from thy love in Christ Jesus my Lord. Amen.

Benediction.

The peace of God, which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be and remain with you always. Amen.

CONFIRMATION.

Applicants for admission to the privileges of full membership in the Church, shall be received by *Confirmation ;* or, if they were not baptized in infancy, by *Baptism and Confirmation.*

Confirmation may take place on a day specially appointed for that purpose ; or in connection with the Preparatory Service ; or on the day of the Holy Communion.

After an appropriate sermon, the minister, taking his place in the chancel, shall address the congregation as follows :

BELOVED in the Lord, the following persons, duly approved by the pastor and elders of this congregation, desire admission to the privileges of full membership in the Church.

[Here let their names be announced.]

As children of the covenant, they were consecrated in their infancy to the Lord by their parents, in holy baptism, and thus received the sign and seal of their adoption into the family and Church of God. They are, therefore, fellow-heirs with us of the grace of God in Christ Jesus our Lord. And now, having enjoyed the advantages (of Christian nurture) of the stated means of grace, and of special instruction in the doctrines and duties of our holy religion, they earnestly desire to be united in closer fellowship with the Lord Jesus Christ and his people, by participation in the holy

supper and all the other ordinances of the Church. To avow the sincerity of this their purpose and desire, as well as publicly to profess their faith and assume their obligations as members in full of the Church of Christ; and also to assure us of their purpose to continue steadfast, by the grace of God, in the fellowship of his people against all the temptations of the world and Satan, they now present themselves in this solemn manner, before God and this congregation, to the end that they may be publicly admitted into the Church, and entitled to all its privileges.

The occasion is, therefore, one of deep interest to us all. As Christians we can not but rejoice that God has blessed the means instituted for the salvation of men, to the good of these dear friends; and we should gladly receive them into our fellowship, and encourage them, in every suitable way, to hold fast without wavering to the profession of their faith in the Lord Jesus Christ.

The applicants shall now come forward, and the minister address them as follows:

BELOVED in the Lord, our adorable Redeemer, Jesus Christ, graciously invites all who feel the weight and burden of their sins, to come unto him, with the assurance that he will give them rest. To increase their confidence in this invitation, he has been pleased to add to the declarations and promises of his word, the sacrament of his crucified body and shed blood, as a visible sign and pledge of his grace to them, and for the confirmation of their faith in him, and the comfort of their

troubled hearts. By his Spirit and Word, we trust, you have been made to feel your misery and condemnation through sin, and your need of redemption by Jesus Christ, as set forth in the sacrament of baptism, by which your interest in the covenant of grace was signified and sealed unto you in your infancy.

And now, confessing your sins, and sincerely renouncing them, turning with humble faith to God, your only Saviour, for pardon, justification, and sanctification, and devoting yourselves as living sacrifices unto him who created, redeems, and sanctifies you, you present yourselves here to-day, to make public profession of your repentance and faith; to ratify in your own name, and personally to assume the promises and vows made in your baptism; to receive the confirmation of the grace bestowed upon you by the Lord; and to be admitted to a participation in all the privileges of his Church.

Doubt not, therefore, the certainty of the grace promised in the gospel. Though you may be oppressed with a sense of the great solemnity of this transaction, and of your own weakness and insufficiency, remember that he who hath called you to be his followers, hath also promised to help, uphold, and strengthen you. Wherefore, be not afraid, only believe; with glad and thankful hearts, accept the mercy so freely provided; and rejoice that you are henceforth not your own, but belong to your faithful Saviour Jesus Christ, who, having fully satisfied for all your sins, and delivered you from the power of the devil, will evermore preserve and defend you, sustain and comfort you; and if

you are faithful unto the end, will finally bring you to the inheritance of eternal joy in heaven.

If there be any of the catechumens who have not been baptized, the minister shall now ask the questions in the order for adult baptism, and proceed to baptize them; after which all the catechumens shall audibly answer the following questions:

Do you now, in the presence of Almighty God, angels, and men, renew the solemn vows made in your name at your baptism? If so, then answer severally: I do.

Do you receive the doctrine of salvation, as revealed in the Holy Scriptures, and set forth in the Heidelberg Catechism, as divine truth; and will you live agreeably to it, adorn it in all things, and demean yourself as a true follower of Jesus Christ? If so, answer severally: I so promise, God's grace helping me.

In further confirmation of your vows, profess now with me your faith before God and this congregation:

I believe in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only-begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Then the catechumens kneeling, the minister shall say:

Let us pray.

O LORD our God, who hast chosen to thyself a Church on earth, and who hast promised to preserve it unto the end of the world, and finally raise it unto thy glory: we beseech thee to look down in mercy upon these thy servants, who are now to be solemnly admitted to the full communion and fellowship of thy Church. They have been taught, O God, to know thee, their Father, Saviour, and Sanctifier. They are persuaded that there is salvation in none other, and they desire to have part in the benefits of the sacrifice of Christ, and of his efficacious intercession. Accept, O Lord, these purposes of their hearts, and receive them into the communion of thy Son. Help them ever to love thy truth, and seek to know it more thoroughly, and to profess it more consistently unto the end of their lives. Enable them to withstand all evil, to renounce the world with its vain pomp and glory, and to live as heirs and citizens of heaven. Take possession of their hearts by thy Holy Spirit; and at last receive them with us into thy heavenly kingdom, through our great Redeemer and Advocate, Jesus Christ thy Son. Amen.

Then, the catechumens still kneeling, the minister shall lay his

hand upon the head of each one in succession, and pronounce one of the following benedictions.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you. Amen.

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Amen.

May God the Father, the Son, and the Holy Ghost, grant unto you grace, mercy, and peace, defend and protect you against all sin, confirm and strengthen you in all goodness, and bring you at last to eternal life, for the sake of the merits of our only Saviour Jesus Christ. Amen.

Grace and peace from God the Father, and our Lord Jesus Christ be with you. Amen.

The peace of God which passeth all understanding, keep your hearts and minds, through Jesus Christ. Amen.

The God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight. Amen.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you; to him be glory and dominion for ever and ever. Amen.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord. Amen.

The Lord grant you his Holy Spirit, that you may be shielded against every temptation, and strengthened for every duty, and that thus you may be enabled to glorify him in your body and in your spirit, which are his. Amen.

The minister shall then, in the name of the congregation, give to each one the right hand of fellowship, saying:

In the name of the Lord and his people, I welcome you to our communion, and to all the sacred privileges of the Christian Church. And I pray, that with us, you may be enabled to stand fast in one spirit, with one mind striving together for the faith of the gospel, and holding the unity of the Spirit in the bonds of peace.

Then shall they return to their seats. A suitable hymn shall now be sung; or the choir may sing or chant the *Gloria in Excelsis*, or the *Te Deum*. An exhortation may then be addressed by the minister to the newly-admitted members and the congregation; after which the service shall be closed with a free prayer and the benediction.

II.

In the name of the Father, the Son, and the Holy Ghost. Amen.

BELOVED in the Lord, we have assembled at this time under truly solemn and interesting circumstances. We are about to receive into full communion with the Christian Church, these young

friends, and in the name of the Lord to consecrate them to his service. By holy baptism, as the sign and seal of the covenant of grace, they were called into the adoption of the children of God, and having been carefully instructed in the way of salvation, and in the doctrines of our holy religion, they are desirous now, openly and in the presence of angels and men, to renew their covenant with God, to be confirmed in their faith by the laying on of hands, and to be admitted to the holy communion, and all the rights and privileges of the Church of Christ.

Let us all humbly beseech Almighty God, that he may grant them his Holy Spirit this day, to make a good, honest, and sincere confession of his name, so that their vows may be accepted of him, and that they may be strengthened to overcome all the temptations of this wicked world, the corrupt inclinations of their own hearts, and the wiles of the evil one; and that they may at last attain the end of their faith, even the salvation of their souls.

And let all of us now, also, call to remembrance the vows which we made, when, standing before the Lord at the altar, in our youth, we solemnly promised to follow him, to forsake the world and sin, to live as children of God, and to serve him in a life of holiness. He has been faithful to us. He has crowned our days with loving-kindness, and with tender mercy. He has continually blessed us through his Word and Sacraments. But have we always been faithful unto him? If our consciences accuse us, let us repent of our unfaithfulness, and, with these dear friends, consecrate ourselves anew unto the service of God.

Happy are you, dear friends, who here see your children among the number of these young disciples, assured that they sincerely purpose to walk in the narrow way that leadeth unto everlasting life. The Lord gave them unto you, that you should train them for his kingdom. In their infancy you consecrated them to God, and promised to bring them up in the nurture and admonition of the Lord. And now you are to be witnesses of the fruits of your prayers and efforts, in their voluntary and personal consecration to the service of our heavenly Father. May he, the Father of all goodness, bestow his divine blessing upon them and us, that we may all attain unto complete deliverance from the guilt and power of sin. And wherein any of you have come short of your duty toward them in the past, beseech the Lord that he may pardon you, and so strengthen you by his grace, that henceforward you may fulfill your whole duty, and be an example unto them, by a holy life and conversation; that so, finally, you and your children may together be numbered among the redeemed in heaven.

Let us pray:

ALMIGHTY and most merciful God: we give thee hearty thanks, that thou hast called us to the knowledge of thyself, in Jesus Christ our Lord; and hast been pleased to make us partakers of the great and precious promises of thy holy Word. We praise thee for the certain assurance that these promises are unto us, and to our children, and to all

that are afar off, even as many as shall hear and obey thy call. O merciful God, we have believed the testimony of thy Word. We have consecrated these our children from their infancy to thee. We have sought for them the seal of the covenant of thy grace in holy baptism. We have endeavored to teach them thy saving truth. And now that thy grace has wrought in them a good work, causing them to know and deplore their sins and misery, and heartily to trust in thy dear Son as their Redeemer, we come with them to witness the renewal of the sacred vows which bind them to thy covenant. O Lord, we beseech thee to help them in this solemn hour. Receive them into the blessed fellowship of Jesus Christ. Ever work in them, both to will and to do of thy good pleasure. Make them sincere in repentance, strong in faith, steadfast in hope, and fervent in charity; and keep them by the grace of thy Holy Spirit unto everlasting life, through Jesus Christ our Lord. Amen.

Then the catechumens coming forward, the minister shall address them as follows:

DEARLY beloved, you are now in the presence of God and this congregation, publicly to confess your faith, and solemnly to consecrate yourselves to the service of the Lord. As your parents brought you to the Lord in holy baptism, even before you were able to know him, so now, having been brought through his holy Word to the knowledge of him and of his salvation, you present yourselves at the altar, to renew your covenant with God.

If you sincerely examine yourselves, in the light

of God's holy Word, you must confess, that both by nature and practice, your sins are very great. Therefore, pray earnestly and constantly, that your heavenly Father may, for Christ's sake, accept of you as his children, and himself, by his Holy Spirit, lead, protect, and defend you in your future lives. Remember that you live in an evil world, surrounded by dangers and temptations of every kind. In your own strength, you can not overcome the world, the flesh, and the devil. Rely, therefore, entirely upon the grace of God. Cleave steadfastly to your Saviour, who has purchased you with his own precious blood, and commit yourselves to the guidance of his Holy Spirit, that you may lead holy and obedient lives, and be finally brought into his heavenly rest. He that hath called you is faithful, and having begun a good work in you, will perform it until the day of Jesus Christ.

Here follows the baptism of those yet unbaptized, the responses to the questions, and the profession of the Creed, as in the preceding form. Then, the catechumens kneeling, the minister shall say:

Let us pray.

MOST merciful God, the Father, the Son, and the Holy Ghost, who art the fountain of all life: we approach thy holy presence with humility and godly fear. Thou hast given us life, that we might devote it to thy glory. When we were yet lying in sin and misery, thou didst prepare us for thy salvation. And now, we bless thee, that thou hast graciously heard our prayers, and, in thine infinite mercy, hast received us into thy communion.

O Lord God, heavenly Father! have mercy upon us.

O Lord, Redeemer of the world! have mercy upon us.

O Lord, Holy Spirit! have mercy upon us.

O God, heavenly Father! we are thine. Draw us unto thy Son.

O Lord Jesus Christ! be thou unto us wisdom, and righteousness, and sanctification, and redemption.

O Holy Spirit! help us to believe, to watch, and to pray, that we may be able to say, in true faith, Abba, Father.

We are thine, O Lord Jesus Christ, Saviour of the world. Thou hast purchased us with thine own precious blood. Receive us now as members of thy blessed communion. We are thine, and not our own. Grant that we may remain thine for ever. Guide us in life, support us in death, and finally receive us into glory. Amen.

Then shall follow the act of confirmation, as in the previous form. Instead of an extemporaneous address to those that have been confirmed, the following may be employed:

DEARLY beloved, permit me, in conclusion, to add a few words of counsel, in view of your solemn act of self-consecration to the service of Almighty God.

May you be deeply sensible of the importance and the solemnity of the engagement that you have now entered upon, and retain the impression of it throughout your lives. Remember that it is to God, your Maker, your Redeemer and your

Judge, that these promises have been made; and that upon the conscientious care you take to fulfill them, will depend your true comfort in life, and your eternal blessedness. Walk worthy, then, of your high vocation. Let the light of your good works shine before men. Strive to be holy, in the fear of the Lord. Seek daily the strength of God. Nourish your souls with his Word. Flee youthful snares, that would lead you away from him.

Thus devoting yourselves to God from youth, you will be so accustomed to his service, that his yoke will seem to you easy, and his burden light; and your joy will be found in doing his blessed will. God on his part will bless you. He will give you his peace, that passeth all understanding. The eye of the Lord will be upon you, and his ears will be open to your prayers. The blood of Jesus Christ will cleanse you from all sin. Be not afraid, for he that is in you, is greater than he that is in the world. His strength will be made perfect in your weakness. You will be able to do all things through Christ, who strengtheneth you. In the hour of death, you will be sustained by the hope of a joyful resurrection, and in the end you shall attain unto everlasting life.

Let us pray.

ALMIGHTY God, most merciful Father: we humbly beseech thee to preserve these thy servants, who have now, by thy grace, been enabled to make a goodly profession, that they may become more and more living members of Christ, in true

faith and obedience to thy holy gospel. Strengthen them under all the varied circumstances of their future lives, by thy Holy Spirit, that they may not be led astray from the truth by false doctrines, or the deceitfulness of the flesh, the world, and the devil. May the sacrament of which they shall partake be accompanied with a fresh outpouring of thy grace upon them. And grant that they may continually grow in grace, and in the knowledge of our Lord Jesus Christ; until finally, having been faithful unto the end, they may, clothed in the white raiment of Christ's righteousness, enter into thine heavenly kingdom; through Jesus Christ our Lord. Amen.

Marriage.

I.

[Inasmuch as the laws respecting matrimony are different, in the several States, it is the duty of the minister to make himself acquainted with them, so as to act in conformity thereto.

If the service takes place in the Church, or before a large assemblage, the minister can first make a short address, if desired.]

At the hour appointed, the persons to be married shall present themselves before the minister, the man on the right hand, and the woman on the left. Then shall the minister say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY beloved, we are assembled in the presence of God, to join together this man and this woman in holy matrimony, which is commended by St. Paul, as an honorable estate among all men.

God created man in his own image, and said, it is not good that man should be alone: I will make a help meet for him. He brought unto the man the woman, whom he had made. And Adam said, This is now bone of my bone, and flesh of my flesh. Therefore, shall a man leave father and mother, and cleave unto his wife: and they twain shall be one flesh.

Marriage, thus ordained of God in Eden, in the time of man's innocency, was confirmed at the wedding in Cana of Galilee, by the gracious presence,

and miraculous blessing of our Lord Jesus Christ: who also hath said, What God hath joined together, let not man put asunder. Moreover, St. Paul has commended unto the husband the example of Christ in loving his Church, and unto the wife the willing subjection of the Church unto Christ as her head. Whence we learn that marriage is well-pleasing to God, and most honorable to all who maintain therein a mutual love and unshaken fidelity.

I, therefore, charge and entreat you both, to seek the help of God in all your duties; that his grace may make your union fruitful of comfort in this life; and a furtherance of your everlasting salvation, to the glory of his holy name.

Then shall the minister, addressing the man, say:

Dost thou, N. N., take this woman, N. N., to be thy wedded wife?

Dost thou promise to love her, honor her, defend her, sustain and cherish her, in joy and in sorrow, in health and in sickness, in prosperity and in adversity; and to be faithful to her in all things, as becometh a good husband, and never to forsake her, so long as ye both do live? Answer: I do.

Then shall he say unto the woman:

Dost thou, N. N., take this man, N. N., to be thy wedded husband?

Dost thou promise to love him, honor him, cherish and obey him, in joy and in sorrow, in health and in sickness, in prosperity and in adversity; and

to be faithful to him in all things as becometh a good wife, and never to forsake him, so long as ye both do live? Answer: I do.

[When a ring is used, the man shall now present the ring to the woman. The minister shall receive it from her, and deliver it again to the man, who shall then place it on the fourth finger of her left hand. And the man holding the finger there, shall say after the minister:

With this ring, I thee wed: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.]

[Or, instead, the minister may say:

As a token and a seal of the marriage covenant, you will now give and receive the marriage ring.]

Then shall the minister, placing his right hand upon the joined hands of the parties, say:

Forasmuch as you have now consented together in holy wedlock, and have witnessed the same before God and this company, I pronounce you to be husband and wife; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Those whom God hath joined together, let not man put asunder.

Let us pray.

O GOD, our heavenly Father, who hast heard these promises of thy servants; we beseech thee mercifully to unite their hearts and lives by all the grace and true affection of a happy marriage. May their love never know change, or doubt, or decay. Replenish them with thy Holy Spirit, that they may always live together according to thy divine will. Bless them both in this life, and grant them to in-

herit at last thine everlasting kingdom; through Jesus Christ our Lord.

Our Father who art in heaven, &c. Amen.

Then shall the minister say:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord, with his favor, look mercifully upon you, and fill you with all spiritual benediction and grace; that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

II.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY beloved, the ordinance of marriage is of divine origin, having been instituted of God himself in the time of man's innocency, and confirmed of our blessed Saviour, who said; *Have ye not read that he which made them in the beginning, made them male and female, and said, for this cause, shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.*

This holy estate should, therefore, not be entered into rashly, or unadvisedly, but soberly, discreetly, and in the fear of God.

It is the duty of those entering into this intimate union, to love, honor, and cherish each other, so long as they both do live.

Husbands, love your wives, even as Christ also loved the Church, and gave himself for it. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church.

I ask you, N. N., and you, N. N., solemnly, and in the presence of Almighty God and these witnesses: Do you agree to take each other as husband and wife, and promise that you will live together after God's ordinance in the holy estate of matrimony, until separated by death? If so, you will, as a seal to your sacred vow, now join your right hands.

Then the minister, placing his right hand upon the joined hands of the parties, shall say:

Forasmuch as you have now, before God and these witnesses, pledged to each other your troth, and consented together in holy wedlock, I pronounce you to be husband and wife, in the name the Father, and of the Son, and of the Holy Ghost; and whom God hath joined together, let not man put asunder. Amen.

Let us pray.

WE invoke thy blessing, Almighty God, upon these thy servants who have now entered into this holy estate. Grant, that as they have been joined in hand, so they may be joined in heart also, and ever remain in perfect peace and love together. Give them, we beseech thee, all needful earthly blessings, but above all, those richer spiritual blessings that come alone from thee, the Author and

Giver of every good and perfect gift. Be thou their friend in times of prosperity, and their support and stay in all the trials of life. And finally, of thy great mercy, bring them into thine eternal kingdom; through Jesus Christ our Lord.

Our Father who art in heaven, &c.

Then shall the minister say:

The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace. Amen.

ORDINATION AND INSTALLATION

OF MINISTERS.

ORDINATION OF MINISTERS.

After an appropriate sermon, the Committee of Synod, or Classis having taken their place in the chancel, the presiding minister shall begin thus:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY beloved in the Lord, we are assembled, according to apostolic rule and practice, to ordain this brother to the work of the ministry of reconciliation, by prayer and the laying on of hands. And as Christ has given to all the members of his Church a common interest in her welfare, we inquire of you, in order that we may be assisted and directed in this important service, whether there be any among you, who know any just cause or impediment, on account of which he ought not to be ordained to the Christian ministry. If there be, let him come forward, in God's name, and make it known.

After a pause, no objection being offered, he shall say:

Let us pray.

ALMIGHTY and everlasting God, who hast been pleased to gather and preserve unto thyself, by thy Word and Spirit, out of the whole human race, a Church chosen unto everlasting life; and who hast commanded us to pray thee to send forth laborers into the harvest: grant, we beseech thee, unto us, and unto all who are called to minister in holy things, the rich gifts of thy Spirit, that we may rightly understand, and proclaim thy truth, worthily administer thy ordinances, and so magnify our office, that thy Church and people may be comforted and built up in the faith of the gospel. Be pleased, also, to direct us in this solemn service, and let thy blessing rest upon thy servant, whom we are about to set apart to the work of the ministry, that he may be a man after thine own heart, and lead many to a saving knowledge of the truth, as it is in thy Son, Jesus Christ our Lord. Amen.

Then, turning to the candidate, he shall say:

BELOVED brother, since you are here in the presence of God, before whom every knee shall bow, to consecrate yourself, and to be publicly and solemnly ordained to the holy ministry, it is meet that we should remind you of the dignity and responsibility of the office with which you are about to be invested, that you may enter upon it with a just sense of your own insufficiency, and need of divine assistance. That it is of divine origin, and carries with it a force and significance that belong to no other calling, is at once manifest from the plain teaching of the Word of God respecting it. Thus we hear Jesus saying to the apostles, just before his

ascension into heaven: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

In full accord with this solemn declaration of the Lord Jesus, the Apostle Paul testifies: This is a faithful saying, if a man desire the office of a bishop, he desireth a good work. We are ambassadors for Christ, as though God did beseech you by us. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

It was not, therefore, from any human authority or appointment, but from the Lord of glory himself, that the first ministers of the gospel received their commission; and they, by prayer and the laying on of hands, set apart others to this service, whom they found endowed with the proper gifts, approved by the Church, and called of God. In this way, the succession in this office has been perpetuated until the present day. Nor was the act of ordination by which they were formally set apart to this work, an unmeaning ceremony; but a most solemn transaction, in which those who were thus ordained, received the sign and pledge of the accept-

ance of their self-consecration to the service of Christ, the seal of their divine calling, and the assurance of the support of the Holy Spirit in the faithful discharge of the duties of their office.

Such now being the divine origin and sacredness of the Christian ministry, its duties are of a corresponding nature, requiring a full consecration of the time and talents of those who are invested with it. Hence the Apostle Paul, in writing to Timothy says: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv. 12–16.

The Apostle Peter also exhorts his fellow-ministers to feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Pet. v. 2–5.

From what has now been said, you may learn, dear brother, that your work and duty, as a minister of Christ will be: to feed the flock of God; to preach the word in season and out of season; to reprove, to rebuke, and exhort, with all long-suffer-

ing and meekness, as occasion and necessity may require; to instruct the ignorant, to comfort the sorrowful, encourage the faint-hearted, and reclaim the wandering; to give special care and attention to the lambs of the flock; to offer prayer and supplication; to administer regularly and faithfully the sacraments of divine appointment; and to maintain the order and discipline of the Church. If you are faithful and diligent in these things, and take the oversight of those committed to your care, not by constraint, but willingly, and do all from love to him who has called you to this work, you may confidently expect, at the last day, as the reward of your labor and self-denial, a crown of glory that fadeth not away.

And now, that it may appear unto this congregation, with what intent and views you are about to assume the solemn duties of this office, and that you yourself may also feel the weight of obligation that rests upon you; we call upon you, in God's name, to answer faithfully and truly the following questions:

Do you receive the Holy Scriptures of the Old and New Testament, as the Word of God, and as the ultimate rule and measure of the whole Christian faith? Answer: I do.

Do you, honestly and truly, believe the doctrines of the Heidelberg Catechism to be in harmony with those revealed in the Bible, and promise faithfully to expound and defend the same in your ministry? Answer: I do.

Do you believe in your heart that you are called of God to this ministry, and trust in the grace and aid of the Holy Spirit, that you may rightly discharge the duties of your high calling? Answer: Such is my belief and trust.

Do you acknowledge the rightful authority of the Reformed Church, and promise to exercise your ministry in it with diligence, showing all proper regard for its laws and ordinances, and all suitable obedience to its lawful government in the Lord? Answer: I so confess and promise, the Lord being my helper.

You will now, in the presence of this people, publicly confess the articles of our undoubted Christian faith.

I believe in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

The candidate shall then kneel, and one of the ministers shall say:

THOU hast heard, O Lord, the confession and vows of this thy servant, who desires in humble dependence upon thee, to enter upon the work of the holy ministry. Do thou, through us, ordain and set him apart to this service; and so assist him by thy grace, that he may faithfully discharge the duties of his calling. And grant unto him thy Spirit, that he may rightly divide thy Word, be an example in all things, and wise to win souls to thee; through Jesus Christ our Lord. Amen.

The candidate, still kneeling, the ministers shall lay their right hands on his head, and the presiding minister say:

In the name of the Lord Jesus Christ, the Head of the Church, and trusting in the power of his grace, we do ordain, and appoint you to the ministry of reconciliation, to proclaim his gospel, to administer his holy sacraments, to exercise Christian discipline in his Church, and to be wholly set apart as an instrument to his use in the salvation of our fallen race; and to this end may the blessing of God Almighty, the Father, the Son, and theHoly Ghost, rest upon, and abide with you always. Amen.

He shall then arise, and each minister in turn shall give the right hand of fellowship, saying:

We give you the right hand of fellowship, to take part with us in the ministry of the Word and Sacraments.

Or this:

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, be with you. Amen.

Should the installation of the minister be appointed for the same time, the service shall now proceed according to the prescribed form. If there be no installation, one of the ministers shall offer a concluding prayer, or the following :

ALMIGHTY and ever blessed God, who hast so loved us, as to give thine only begotten Son Jesus Christ, to be our Redeemer, and the Author of everlasting life: we praise thee for thine infinite goodness and mercy to us. And thou, blessed Jesus, Son of the eternal Father, our Prophet, Priest, and King, we thank thee most heartily that thou hast founded thy Church upon a rock, and hast hitherto preserved it against all the powers of hell. We praise thy holy name, O Lord, that in all ages thou hast appointed men to the work of the ministry, and crowned their labors with success. And we thank thee that thou hast called this brother, and sustained and preserved him through his years of preparation; and hast now set him apart to be a teacher and ruler in thy Church. Send down upon him, we beseech thee, the anointing of the Holy Ghost, that he may be a workman that needeth not to be ashamed, rightly dividing the word of truth. Make his feet beautiful to publish the gospel of peace, and to bring glad tidings of good things. And do thou assist and direct him in all his ministrations, to the glory of thy holy name, and the upbuilding of thy Church. Make him an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity: and enable him, in all things, so to demean himself as becometh a minister of thy Word. And when the labors and toils of this life are ended, may he be prepared to give an

account of his stewardship with joy, and be received into thy heavenly kingdom, where they that turn many to righteousness shall shine as the stars for ever and ever. And unto thee, the King eternal, immortal, invisible, the only wise God, be all honor and glory, world without end. Amen.

The congregation shall then unite in singing a hymn or doxology; after which the whole service shall be concluded with the benediction:

The God of peace, who brought again from the dead, our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be all the glory for ever and ever. Amen.

INSTALLATION OF A MINISTER.

After a suitable sermon has been preached, or after the ordination, if this has taken place on the same occasion, the committee shall take their place in the chancel, and the presiding minister shall address the pastor elect, as follows:

BELOVED brother in the Lord, we have been appointed by the Classis of——, under whose care this congregation (or pastoral charge) stands, to install you as its pastor. By this act your relation to this people is publicly ratified, and the bond between you and them sealed. As your office is a high and holy one, proceeding directly from the Lord Jesus Christ himself, the great Head of the Church, it becomes you to discharge the du-

ties thereof with fidelity, that you may be able to give an account of your stewardship with joy and not with grief. What these duties are is plain from the express declarations of the word of God, touching this subject, as also from the titles Pastor, Bishop, Teacher, Steward, &c., which are applied to those who minister in word and doctrine. Thus the Lord Jesus Christ in the great commission which he gave to his apostles, said: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Matt. xxviii. 19, 20.

The Apostle Paul, also, filled with a sense of the dignity and importance of this great commission, addresses those who are intrusted with it as follows:

I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine (2 Tim. iv. 1–3), holding fast the faithful word, as thou hast been taught, that thou mayest be able by sound doctrine, both to exhort and convince the gainsayers (Titus i. 9). Study to show thyself approved unto God, a workman, that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. ii. 15). Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance

to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. (1 Tim. iv. 12–16.)

Guided by these declarations of God's word, your duty, beloved brother, in the charge to which you have been called, will be to give yourself earnestly to the ministry of the Word and to prayer; to administer the Sacraments for the comfort and confirmation of the faith of God's people; to instruct the young; to guide and watch over the flock over which the Holy Ghost hath made you overseer; and to maintain, in connection with the elders and deacons, the order, discipline, and peace of the Church, to the praise and glory of God. By diligently and faithfully attending to these things, in the spirit of your divine Master, you may expect the blessing of God upon your labors, and the relation between you and this people to be both pleasant and profitable.

Here the congregation shall arise, and the presiding minister proceed as follows:

Such, beloved friends, officers, and members of this congregation (*or*, pastoral charge), is a brief summary of the duties devolving upon him whom you have called to minister to you in holy things. That the relation, however, may prove mutually

edifying, there are, in like manner, duties required of you, which it becomes you to discharge conscientiously and in the fear of God. What these duties are, may be learned from the following portions of God's word:

We beseech you, brethren, to know them which labor among you, and are over you, in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves (1 Thess. v. 12, 13). Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, and to-day, and for ever (Heb. xiii. 7, 8). Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you (Heb. xiii. 17). Let him that is taught in the Word communicate unto him that teacheth in all good things (Gal. vi. 8), even as the Lord hath ordained that they which preach the gospel, should live of the gospel (1 Cor. ix. 14); for if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (1 Cor. ix. 11.)

From what the Apostle here says, we learn that it is your duty to love, honor, and respect the brother whom you have called to labor among you, as a minister of Christ; to give heed to his instructions, and render due submission to his counsels and reproofs; to give him a proper support; and to relieve him, as far as possible, from all unneces-

sary care and anxiety, that he may give himself wholly to the work to which he is called; and to aid him in every lawful way, by your advice and prayers, so that, by your united endeavors, the cause of Christ may here be advanced.

And now, dear brother, I ask you, in the presence of God and these witnesses, are you willing to take upon yourself the care and oversight of this people; and do you promise faithfully to discharge all the duties of a pastor to them, and use your utmost endeavors to further them in the knowledge and grace of the Lord Jesus Christ, in conformity with your ordination vows? Answer: I so declare and promise, God being my helper.

Then, turning to the congregation, he shall say:

Dearly beloved, you have heard the solemn vow and engagement of him whom you have called to be your pastor. As the representatives of this charge, I now ask you, in the presence of God, do you, on your part, receive him as your minister; and do you promise to show him that love, honor, and obedience in the Lord, which is due to him as a servant of Christ? Answer: We do.

On the ground of this mutual engagement, we do now, by the authority of the Classis of———, solemnly install you, N. N., as pastor of this people, committing them by this act, as a part of Christ's flock, to your spiritual oversight and care; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

ALMIGHTY and most merciful God, our heavenly Father, we thank thee for the establishment of thy Church upon the earth, and for all its blessed privileges. We bless thee for the institution and perpetuity of the ministry of reconciliation, through which thou dost make known to us the counsels of thy infinite love; and we pray thee to assist all thy servants by thy Spirit in the proclamation of thy Word, that it may accomplish that whereunto it is sent. Especially, do we beseech thee to grant unto thy servant, now installed as the pastor of this charge, such gifts and grace, as may be necessary for the work to which he is called, that he may make full proof of his ministry, in the conversion of sinners and the edification of them that believe. Do thou, also, bless this people with all spiritual blessings in Christ Jesus. Make them diligent and obedient hearers of thy Word, active co-laborers with their pastor, in the furtherance of thy cause, and fruitful in every good word and work to the praise of thy great name. Let thy blessing rest upon the union now constituted between thy servant and this charge; and finally, unite them and us all with the redeemed in thy heavenly kingdom, through Jesus Christ our Lord. Amen.

The officers of the charge shall then give the pastor the right hand of fellowship; after which a hymn shall be sung, and the congregation dismissed with the benediction:

The God of peace, that brought again from the

dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

ORDINATION AND INSTALLATION

OF ELDERS AND DEACONS.

When the officers of a congregation have been elected, their names shall be publicly announced, and a time appointed for their ordination and installation. An elder or deacon, once ordained, remains such during life; and, if subsequently re-elected to fill the office to which he has previously been ordained, he is in this case merely installed, by omitting such parts of the following form as refer to ordination. The ordination and installation shall take place immediately after the singing of the first hymn. As the names of those elected are read, they shall present themselves, whereupon the minister shall say:

DEARLY beloved brethren in the Lord, you are here in the presence of God and this congregation, to be solemnly ordained, and installed as elders and deacons. As it is a great honor to bear office in the Lord's house, so it is also a solemn trust which no one should take upon himself rashly or lightly. For although your election has been by the free choice of your fellow-members, yet the offices to which you have been called are not of human origin, or authority; but were instituted by Christ himself, who, first called men through the apostles, to fill them and has so preserved them in the Church to the present time. You are, therefore, not to regard yourselves as the mere servants of men, but as the servants of Christ,

appointed in his name, and by his authority to do the work intrusted to your care. From this you may see how much is comprehended in your present ordination and induction into office; and how needful it is that you should magnify your office, and make high account of its duties in all time to come, as a service to be rendered unto God, and not simply to men.

The office of elder is closely connected with that of the ministry, inasmuch as the elders are associated with the minister of the Word in the government and spiritual supervision of the flock committed to their care. They are bound therefore to take part in the work of the ministry so far as it has respect to this pastoral oversight and rule. There are many things which the elders may do, in the general management of the Church, that will be a great relief and assistance to the minister, and so enable him to devote himself more exclusively to his appropriate work. To this end they should instruct the ignorant, encourage the weak, visit and comfort the afflicted, seek to reclaim the erring, reprove the wayward, watch over the conduct of their fellow-members, and see that all walk worthy of their calling. They should also go before the flock in the way of Christian example, and take a deep and abiding interest in whatever tends to the growth and spiritual well-being of the congregation. They should unite their influence with the pastor in requiring obedience to all the ordinances and rules of the Church, and in exercising discipline in the case of those whose conduct is such as to bring reproach upon the cause of Christ. That

they may be sufficient for this great work, they must be men of faith and wisdom, having in a large measure the confidence and respect of the Church.

The office of deacon, as we learn from the sixth chapter of the Acts of the Apostles, arose in connection with the wants and necessities of the poor, who are found in every Christian congregation. To provide and care for such, is a duty enjoined both by the command and examples of Christ, and received special attention in the primitive Church. To avoid, as far as possible, all occasion for complaint, and to enable the apostles to give themselves wholly to the ministry of the Word, and to prayer, the office of deacon was instituted. Hence it belongs to them, to collect and distribute the alms of the Church, to provide for the support of the pastor, and whatever necessities may arise from time to time in connection with the congregation, and the cause of Christ in general. In attending, however, to these duties, they must not lose sight of the true spiritual character of their office, which must ever be regarded as a necessary branch of the Christian ministry, the ultimate design of which is the glory of God in the salvation of men. Hence the apostles exhorted their brethren to choose such men as were of honest report, full of the Holy Ghost and wisdom, whom they might appoint for this service.

And now, beloved brethren, in view of the nature and design of the offices to which you have been chosen by the voice of this congregation, I ask you:

Do you receive the Holy Scriptures of the Old and New Testament, as the Word of God, and as the ultimate rule and measure of the whole Christian faith; and do you honestly hold the doctrines of the Heidelberg Catechism to be in harmony with the same? Answer: We do.

Do you accept the call thus extended to you, and do you promise faithfully to discharge the duties of your office, to the best of your ability, showing all proper regard to the lawful authority of the Church, and taking heed to your own lives, that you may adorn the gospel you profess, by a holy walk and conversation? Answer: We do.

The candidates to be ordained shall then kneel, and the minister, laying his right hand on each one of them in succession, shall say:

In the name of the Lord Jesus Christ, the Head of the Church, I ordain you to the office of elder (or deacon, as the case may be); and may Almighty God, our heavenly Father, pour out upon you his heavenly grace, and enable you to administer your office with fidelity and joy, to the honor and glory of his holy name. Amen.

They shall then arise, and the minister shall install the officers elect as follows:

In the name of the Lord Jesus Christ, the Head of the Church, I do now install you as elders and deacons of this congregation; and may the blessing of Almighty God, the Father, Son, and Holy Ghost, rest upon you, abide with you, and strengthen you in every good word and work. Amen.

The minister shall then extend the right hand of fellowship to them, and say:

And now, dear brethren, be faithful to your calling. Ye elders, be watchful over the spiritual interests of the Church, and see that such order and discipline be observed as becometh the house of God; walk before the Lord in all godliness, that others seeing your good works may be led to glorify your Father in heaven.

Ye deacons, show yourselves in all respects as the servants and followers of Christ, who though rich, yet for our sakes, became poor. And as you administer the temporalities of the Church, and distribute its gifts, be yourselves examples of charity, and aid in dispensing the bread of life, and the true comfort of the gospel of reconciliation.

And you, beloved fellow members of this Christian Church, receive these brethren as the servants of God; pray for them and be obedient unto them in the Lord, and endeavor by your united efforts to carry forward the work of the Lord, to the praise and glory of his holy name.

Let us pray.

MOST merciful God, and Father of our Lord Jesus Christ, bless, we beseech thee, these thy servants whom we have now set apart to the offices to which they have been called by the voice of the Church. Graciously accept of their vows, and make them fruitful in every good word and work, to the praise and glory of thy great name.

O Lord Jesus Christ, who art the exalted Head of

the Church, and who hast ascended into heaven, and given gifts unto men, do thou anoint them with thy Holy Spirit that they may be thoroughly furnished for the work committed to their hands.

O Holy Spirit, who art the Spirit of wisdom, and power, and grace, grant unto them hearts full of faith, love and meekness, that they may seek only the glory of God in the salvation of their fellow-men.

O Holy Triune God, Father, Son and Holy Ghost, build up this Church as thy temple, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, under the labors of these thy servants, and grant to them and to us preparation for an inheritance among the saints in light. And unto thee will we give all the praise and glory of our salvation, world without end. Amen.

Excommunication and Restoration.

EXCOMMUNICATION.

[If a member be guilty of an offense which calls for the exercise of discipline, the Consistory shall proceed in his case according to the provisions of the Constitution of the Church. If the offender does not amend his ways, after repeated admonition and suspension, he shall be publicly excommunicated. If the crime be of more than ordinary aggravation, calling for immediate action, the offender may, provided he shows no signs of repentance, be excommunicated without all the preliminary steps being taken, after a due examination of the case.]

Before proceeding to the act of excommunication, the minister shall state to the congregation what the Consistory has done in the case of the offender, and why it is deemed necessary to cut him off from the communion of the Church, that all may see the justness of the sentence; after which he shall proceed as follows:

DEARLY beloved, our Lord Jesus Christ, the Head and King of the Church, has commanded, that, if a brother trespass against us, we go and tell him his fault between us and him alone; and if he will not hear us, that we take with us one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, that we tell it to the Church; and if he neglect to hear the Church, that he be to us as a heathen man and a publican. The Apostle Paul, in like manner, commands us, in the name of the Lord Jesus Christ, to withdraw our-

selves from every brother that walketh disorderly, and not after the tradition he has received. And should any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we are to note such an one, and keep no company with him, that he may be ashamed.

In accordance with these solemn declarations of the word of God, we have pointed out to our offending brother, N. N., his (error and) sin; we have kindly admonished and warned him of the consequences that would follow unless he would repent, and turn to God with sincere contrition of heart. We have earnestly prayed in his behalf, and patiently waited for his repentance; and, we are sorry to say, that all our endeavors have proved unavailing; and that, instead of confessing and forsaking his sinful course, he obstinately persists therein.

To preserve, therefore, the purity of this congregation, to maintain the honor of religion, and prevent the covenant of God from being profaned, and his wrath kindled against us by retaining such as walk disorderly, we do now, according to the command of Christ and his apostles, proceed to excommunicate this brother from the Church.

Here the congregation shall arise.

Whereas, N. N. has, by sufficient proof, been found guilty of (here state the offense), and obstinately refuses, after having been faithfully admonished, and kindly entreated, to hear the Church, and manifests no evidence of repentance, or disposition

to forsake his (error and) wicked course of life; Therefore, in the name of this congregation, and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the Church, and from the use of the sacraments, so long as he continues impenitent.

And now, dearly beloved, in order that our offending brother may see his true condition, and be speedily brought to repentance, we exhort you to keep no company with him; yet count him not as an enemy, but admonish him as a brother. And at the same time, let each one take warning by this, and such like examples, of the importance of guarding against all the temptations by which he may be beset, and take heed diligently unto himself, lest, while he thinketh he standeth, he fall; and, keeping himself in true fellowship with the Father, and his Son Jesus Christ, together with all faithful Christians, he may remain steadfast therein, to the end, and so obtain eternal salvation.

Let us pray:

O RIGHTEOUS God, and merciful Father, we bewail our sins before thy most high majesty, and acknowledge that we deserve the grief and sorrow caused by the separation of a fellow-member from thy Church; for we have all sinned, and come short of thy glory. But, O Lord, thou art merciful, and slow to anger, and art willing, for the sake of Christ thy Son, to forgive us our sins, if we heartily repent, and to work in us such a godly sorrow for them, that we, fearing the righteous judgments

which thou dost inflict upon the stiff-necked, and incorrigible, may endeavor, to please thee, and do thy most holy will in all things. To this end, we pray thee, to grant us grace, that we may keep ourselves from the pollution of the world, and from those who are cut off from the fellowship of the Church, that we may not become partakers of their sins. And as thou desirest not the death of the sinner, but that he may repent and live; and as the door of thy Church is always open to those who turn from their evil ways; we beseech thee, that thou wilt kindle anew in our hearts, such love to thee and our fellow-men, that we may labor diligently and perseveringly to bring this excommunicated person back to thy fold, from which he has wickedly strayed, together with all those who transgress thy good and holy law. And do thou so bless our endeavors, that we may soon have cause to rejoice over him, for whom we now have sorrow of heart, that thy name may be praised, through Jesus Christ our Lord, who hath taught us to pray:

Our Father who art in heaven, &c.

RESTORATION.

If any one who has been excommunicated is brought to repentance, and desires to be restored to his former position in the Church, the minister and elders shall make diligent inquiry into his case, and if satisfied with the evidences of his repentance, the minister shall publicly announce the fact to the congregation, at least one week before his restoration; so that if there be any just cause why he should not be received again into the Church, it may be made known in due time. If no objection be made to his restoration, he shall, at the time ap-

pointed, present himself at the call of the minister, who shall proceed in his case as follows:

BELOVED brethren, you have on a previous occasion been informed of the repentance of our brother, N. N., and of his desire to be again restored to the privileges of the Church, from which we felt it our most solemn duty to exclude him, in consequence of his former sinful course of conduct; and as no one has come forward and objected to his reception, I do now proceed to his formal restoration.

Here the congregation shall arise.

That it may now be manifest to all present, that you are sincere in what you do, I ask you, N, N., in the presence of Almighty God, are you truly sorry for, and do you heartily repent of the sin, on account of which you were excommunicated from the Church; and do you desire to be restored to your former position in this congregation, and promise henceforth to endeavor, in all earnestness, to adorn your Christian profession by a walk and conversation, such as becomes a follower of Christ? Answer: I do.

The minister shall then pronounce the following sentence of restoration:

Having given sufficient evidence of the sincerity and genuineness of your repentance, I do now, in the name of this congregation, and by the authority of the Lord Jesus Christ, declare you, N. N., absolved from the sentence of excommunication

formerly passed upon you, and do receive you into the communion of the Church, and restore you to its privileges and benefits; and may the God of all grace and mercy keep you in his love unto eternal life. Amen.

Let us pray.

O GRACIOUS God, and Father, we give thee hearty thanks, through Jesus Christ our Lord, that thou hast been pleased to give unto our brother repentance unto life, and unto us occasion to rejoice in his conversion. Restore unto him the joy of thy salvation, and uphold him with thy free Spirit, that he may not again fall into sin, and bring reproach upon thy name. May he have the blessed assurance that his sins are pardoned, and that he is accepted in the beloved. And as he has heretofore offended many by his sins, may he henceforth edify many by his conversion. Make him steadfast in thy ways and precepts, witnessing a good confession to the end. And grant that we all may learn from this example, that with thee there is mercy, and plenteous redemption, that thou mayest be feared; and regarding him whom we have just received anew into our communion, as our brother and fellow-heir, may we unitedly serve thee, with filial fear and obedience, all the days of our life; through Jesus Christ our Lord, who has taught us to pray:

Our Father who art in heaven. &c.

The Laying of a Corner-Stone.

The people being assembled at the place where the Church is to be built, the minister, standing where the stone is to be laid, shall say:

BELOVED brethren, in all ages of the world, the people of God have had their places of worship consecrated to the Most High. Jacob erected a pillar in Bethel, and poured oil upon it, saying, "This is God's house." Moses built and consecrated a tabernacle in the desert. And Solomon built and consecrated a temple, which the Lord filled with the glory of his presence before all the people.

So you have purposed in your hearts to build here a house for the Lord, which is to be set apart for his honor and service; for the worship of his holy name, the preaching of his holy gospel, and the administration of his holy sacraments. And we are now assembled to lay the corner-stone of this house, as a habitation for the Lord God of heaven and earth.

Let us not doubt then, but that he will favorably regard and approve our godly purpose, and, as is

meet and fit, let us devoutly unite in singing his praise, and in prayer for his blessing upon this our undertaking.

Then shall be sung a suitable psalm or hymn; after which the minister shall say:

Let us pray:

ALMIGHTY, eternal God, who art always more ready to hear than we are to pray, and art always wont to give more than we desire or deserve; grant us, we beseech thee, thy heavenly benediction, that we may be prospered in the work we have undertaken. And as we have commenced it in thy fear and for thy glory, we humbly beseech thee so to bless it from on high, that it may serve to promote thy praise, and the extension of thy kingdom; through Jesus Christ our Lord. Amen.

Then shall the minister read one of the following lessons of scripture:

The 96th Psalm.

The 132d Psalm, in connection with 1 *Cor.* iii. 9–23.

After the singing of another psalm or hymn, shall follow the *Sermon*, or *Address;* after which the contributions of the people shall be received.

Then the minister, standing by the stone, shall read the inscription of the corner-stone, and place into a box the several articles which it is to contain, naming them as he does so. After which he shall deposit the box in the stone and cover it; and the stone shall be laid and adjusted by the minister, assisted by the builder.

Then the minister shall say:

Our help is in the name of the Lord, who made heaven and earth.

Placing his hand on the stone, or striking it with a hammer three times, he shall say:

In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner-stone for the foundation of a house, to be builded and consecrated to the worship of Almighty God (under the name of ——— Church) according to the order and usages of the Reformed Church. Amen.

Let us now unite in the confession of our holy catholic faith:

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Let us pray.

ALMIGHTY and everlasting God, heaven is thy throne, and the earth thy footstool! What house then can be built for thee, or where is the place of thy rest? Blessed be thy name, O Lord God, that it hath pleased thee to dwell in the assemblies of thy saints upon the earth. And now, especially, do we render thanks unto thy holy name, that it hath pleased thee to put it into the hearts of thy people, to erect in this place a house to thy honor, and for thy worship. Prosper them, O Lord, in this their undertaking. Grant that many may unite with them in this their holy work, until this house shall be complete and ready for consecration to thy holy service. And may thy merciful and protecting care be over all that shall be engaged in its erection.

And we beseech thee, that peace and harmony may prevail in their counsels, and that no selfish or divided aims may find place among them. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed name.

And grant that all who shall hereafter worship thee in the house here to be builded, may so serve and please thee, in all holy exercises of godliness, that they may become, in soul and body, living temples of the Holy Ghost, and so be prepared

for that eternal city which hath foundations, whose builder and maker is God. All which we ask through the merits of our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The service shall then close with the singing of a psalm or hymn, and a benediction.

The Consecration of a Church.

The service shall open with the singing or chanting of the 24*th Psalm*, or some other suitable psalm or hymn, by the choir or congregation. Then the minister, standing in the chancel, shall say:

Let us pray.

ALMIGHTY and eternal God, the King of kings and Lord of lords, whom the heaven of heavens can not contain, much less the walls of temples made with hands: with all the heavenly host, we render thee immortal praise, thanksgiving, and adoration. With joy and gratitude we are now assembled in this house, built to the honor of thy name. We beseech thee to send down upon us the heavenly benediction of thy Holy Spirit, that we may be enabled to worship thee in spirit and in truth. O thou, who art from everlasting to everlasting, hear us, for the sake of thy dear Son, Jesus Christ our Lord. Amen.

Then shall be sung a suitable psalm or hymn; after which one or more of the following scripture lessons shall be read:

1 Kings viii.
84th Psalm.
Heb. x. 19–27.
2 Chron. vi. 18–33.
48th Psalm.

Then the minister shall say:

DEARLY beloved in the Lord, in all ages of the Church, God our heavenly Father, has approved the acts of devout and holy men, who have erected sanctuaries to his worship. He filled the temple of Solomon with his glory, and manifested himself in the second temple still more gloriously. It is meet and right, that houses erected for the worship of God, should be separated from common use, and be especially set apart and consecrated to his service. Thus Moses consecrated the tabernacle in the wilderness, and Solomon the temple upon Mount Moriah. Animated by the pious examples of those who have gone before us, and sustained by the help of the Lord, we have built this house to the honor of his great name, and are now assembled before him, that we may, by a solemn act of worship, devote it to its intended use.

Blessed be the Lord our God, who has thus enabled us to fulfill the desires of our hearts, in the building of this house, where his praise may be made honorable from generation to generation. To him be glory, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then, the congregation rising, the minister shall say:

Let us now unite in confessing our holy, undoubted catholic faith.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Then the minister shall say:

And now, in the name of the Lord, and in behalf of this Christian congregation, by whom this house has been erected, we set it apart from all common and secular use; and, under the name of ——— ———, *do hereby consecrate it to the worship of the Triune God, the Father, the Son, and the Holy Ghost.*

Let it be henceforth a house of God, where his name shall be honored, his gospel preached, and his sacraments dispensed; and where his blessings shall descend from age to age. Amen.

Let us pray.

HOLY, holy, holy, Lord God Almighty, which is, and which was, and which is to come: the

whole earth is full of thy glory! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven, and in the earth, is thine!

Behold now, O Lord our God, and look unto this place, where we are gathered in thy name; and have respect to the prayers of thy servants, and to their supplication, which they pray before thee this day, to take for thine own, this house which we consecrate to thee.

O God, our heavenly Father, the Father of our Lord Jesus Christ, and in him the Father of all who believe, here meet with thy children, to teach them, to strengthen them, and to bless them. Unto thee we consecrate it.

O Son of God, the only begotten of the Father, Head over all things, our Saviour, Shepherd, High Priest, Advocate, here sprinkle thy ransomed ones with thine atoning blood; here make thy flock to lie down in green pastures, and beside the living waters; and while thy people worship in the outer sanctuary, do thou intercede for them within the Holiest of all. Unto thee we consecrate it.

O Holy Ghost, proceeding from the Father and the Son, who didst come down upon our Lord Jesus at Jordan, and upon the Church at Pentecost, who takest up thine abode with all believers, thou Comforter, and Sanctifier, here reveal thy power, give hope to the penitent, and consolation to all thy people. Subdue thy foes, sanctify thy Church, and accomplish the full glory of thy redemption. Unto thee we consecrate it.

O holy, adorable, and blessed Trinity, the Father, the Son, and the Holy Ghost: to thee we consecrate it.

Let thy presence be in it, and dwell thou in the midst of the people that shall worship here. Give to it ministers of thy gospel, who shall be men after thine own heart, and crown their labors with thy blessing. When thy holy Word is read and preached in this place, and the holy Sacraments are administered, send down upon the congregation the dew of thy heavenly grace. When thy people bring to thee their thanksgiving for thy gracious gifts, accept their offering, and bless them in it, that their joy may be full.

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night. And let thine ears be inclined toward the prayers of thy children, which they shall make unto thee, in this place. And when thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place; and when thou hearest, forgive.

And, grant, O Lord, we beseech thee, that here and elsewhere, thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received, through riches of grace in Christ Jesus, into the glorious temple above: the house not made with hands, eternal in the heavens. And to the Father, the Son, and the Holy

Ghost, be glory and praise, world without end. Amen.

Then shall be said or sung the *Gloria in Excelsis*. After which the offerings of the people shall be received. The minister shall then ascend the pulpit, and deliver an appropriate sermon; after which the other parts of worship shall follow, as in the regular service for the Lord's Day.

Prayer for the Opening of a Synod or Classis.

ALMIGHTY and everlasting God, who of thine infinite goodness hast chosen and preserved unto thyself a Church from the foundation of the world, and who didst by thy Spirit preside in the first assembly of the apostles and elders at Jerusalem, and dost still dwell in the midst of thy people; mercifully regard, we beseech thee, thy servants, who are here assembled as an ecclesiastical court, for the transaction of matters relating to the interests of thy kingdom upon the earth. And as thou hast always shown thy fatherly love and care in preserving, defending, and guiding thy people in the knowledge of thy will, do thou be pleased to vouchsafe unto us, at this time, thy presence, in all our assemblings, that all we do, may be begun, continued, and ended in thee, and tend to the good of thy Church. Impress upon us, as ministers and elders, a just sense of the weight of responsibility that rests upon us, in the positions we are now called to fill. And as we often come short of doing our whole duty, through the weakness and infirmity of the flesh, we pray thee to grant unto us the wisdom, strength, and grace necessary for the work before us. Deliver us from all vain and

selfish desires, and may our chief concern be, to please thee in all things. Enlighten our minds by thy good Spirit, that we may be defended against all error, and be led into all truth; and learning what thy will is in regard to us, enable us to discharge all our duties with a wise reference to thy glory and the best interests of thy Church.

O Lord Jesus Christ, thou glorified and ascended Head of thy Church, who hast promised to be with thy people always, even unto the end of the world; graciously fulfill thy promise unto us at this time, and direct us in all our doings. Give us wisdom to devise, and courage to execute the measures and plans necessary for the accomplishment of the work thou hast assigned us. And do thou keep far from us everything that would mar the unity of our counsels, or disturb the peace of the Church. May our deliberations and intercourse be characterized by such forbearance and charity, that we may become more closely united with each other, and with thee, our Lord and Master. And when we have finished the work thou hast given us to do upon the earth, then take us unto thyself, and crown us with immortality, and we will unceasingly unite with the general assembly and Church of the first-born in heaven, in ascribing all the praise and glory of our salvation unto Thee, and unto the Father and the Holy Ghost, world without end. Amen.

Prayer for the Closing of a Synod, or Classis.

O GOD, and Father of our Lord Jesus Christ, and through him the Father of all them that believe: we come before thee at this time under a deep sense of thy great goodness and mercy toward us. Thou hast created, preserved, and redeemed us, and called us, as we trust, by thy Word and Spirit from the darkness and misery of sin to the fellowship of thy saints. We acknowledge that we are not worthy of this high calling, and desire in view of it to consecrate ourselves anew to thee and thy service.

We bless thee, O God, that thou hast counted us worthy of a place in thy Church, and hast called us to minister in holy things. Make us mindful of the obligations and responsibilities that rest upon us in the positions in which thou hast placed us; and may our earnest desire be, to please thee in all things. And as thou hast again permitted us to meet as an ecclesiastical court, we pray thee to bless all that we have done in accordance with thy most holy will, that it may tend to the glory of thy name, and the furtherance of thy cause. We are conscious that much imperfection cleaves to all

our doings; therefore do we beseech thee to forgive all wherein we have erred, or come short of the full measure of our duty. Unite our hearts in the bonds of love and affection, that at the close of our (session) sessions, and when we reach our homes and fields of labor, thy blessing may be upon us. Grant unto us health and strength, that we may labor earnestly and diligently in the fields thou hast called us to labor. Bless the Churches which we represent, and replenish them richly with all spiritual gifts in Christ Jesus. Awaken them to new zeal and activity, and may all come up as one man to the help of the Lord against the mighty; so that the year upon which we now enter may be filled with the tokens of thy love, that thy people may be edified, and sinners converted unto thee. And if, in thine all-wise providence, we never all meet again on earth, may we still remain in the fellowship of thy Church, and abide in that charity which is the bond of perfectness; so that we may rise at last on the wings of faith and hope to the mansions of everlasting rest, joy, and blessedness, where we shall know no separation, and where we shall more perfectly, and without ceasing, praise Thee, the Triune God, Father, Son, and Holy Ghost, world without end.

Our Father, &c. Amen.

The Visitation of the Sick and Dying.

I.

SELECTIONS OF SCRIPTURE PASSAGES.

The following selections from the Holy Scriptures are given for direction and help in the visitation of the sick:

1. *All are invited to look to Christ and live.*

LOOK unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. xlv. 22.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Isa. lv. 1.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. Matt. xi. 28, 29.

In the last day, that great day of the feast, Jesus

stood and cried, saying, If any man thirst, let him come unto me and drink. John. vii. 37.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. Rev. xxii. 17.

2. *Mercy is promised to the truly penitent.*

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Prov. xxviii. 13.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. i. 18.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. Isa. lv. 6, 7.

Him that cometh unto me I will in no wise cast out. John. vi. 37.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 7, 8.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. x. 9.

3. *Health and sickness, life and death, come not by chance, but by the hand of God.*

God that made the world and all things therein, seeing that he is Lord of heaven and earth, giveth to all life and breath and all things: and is not far from every one of us; for in him we live and move and have our being. Acts xvii. 24–28.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not, therefore, ye are of more value than many sparrows. Matt. x. 29–31.

Affliction cometh not from the dust, neither doth trouble spring out of the ground. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. Job v. 6, 17.

4. *God is a God of love, even when his thoughts are not as our thoughts.*

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isa. lv. 8, 9.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. Ps. xxv. 10.

O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For, of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. xi. 33–36.

The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. Ps. xxiii. 1.

For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. Lam. iii. 31–33.

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth, he correcteth; even as a father the son in whom he delighteth. Prov. iii. 11, 12.

5. *With the gift of his Son, God will give us all things.*

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world

to save sinners; of whom I am chief. 1 Tim. i. 15.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame; and is now set down at the right hand of the throne of God. Heb. xii. 1–3.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Pet. ii. 20, 21.

For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

6. *The Christian must take up his cross and follow Jesus.*

And he said unto them all, If any man will come after me, let him deny himself, take up his cross, and follow me. Luke ix. 23.

And he that taketh not his cross, and followeth after me, is not worthy of me. Matt. x. 38.

Master, I will follow thee, whithersoever thou goest. Matt. viii. 19.

The disciple is not above his master, nor the servant above his lord. Matt. x. 24.

We must through much tribulation enter into the kingdom of God. Acts xiv. 22.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Ps. xxxiv. 19.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt. xi. 29.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

7. *God chasteneth us, not in wrath, but in love.*

As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Rev. iii. 19.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? Heb. xii. 5–7.

I will bring them through the fire, and will refine them as silver is refined, and will try them as

gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God. Zech. xiii. 9.

Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore, lift up the hands which hang down, and the feeble knees. Heb. xii. 11, 12.

8. *Afflictions are often blessings, because they awaken us to a knowledge of sin.*

Before I was afflicted, I went astray; but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes. Ps. cxix. 67, 71.

We are chastened of the Lord, that we should not be condemned with the world. 1 Cor. xi. 32.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. Ps. xciv. 12.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. xxvi. 9.

9. *Afflictions are often blessings, because they bring us to God and his word.*

I will arise and go to my father, and will say

unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Luke xv. 18–20.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Hosea vi. 1.

In the day of my trouble I sought the Lord. Ps. lxxvii. 2.

Is any among you afflicted? let him pray. Jas. v. 13.

God is our refuge and strength, a very present help in trouble. Ps. xlvi. 1.

I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth. Ps. cxxi. 1, 2.

10. *Afflictions are often blessings, because they purify and perfect us in the inner man.*

The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Deut. xiii. 3.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which

are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i. 3–5.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 12.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. v. 1–5.

11. *In our afflictions God hastens to help and succor, if we call upon him.*

He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear, what man shall do unto me. Heb. xiii. 5, 6.

The Lord will not always chide; neither will he keep his anger for ever. For as the heaven is high above the earth, so great is his mercy toward them that fear him. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he

knoweth our frame; he remembereth that we are dust. Ps. ciii. 9–14.

Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. xliii. 1, 2.

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Job v. 17–19.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. l. 15.

12. *God is ready to hear and answer our prayers in times of affliction.*

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily. Ps. cii. 2.

And it shall come to pass, that before they call I will answer; while yet they are speaking, I will hear. Isa. lxv. 24.

I have heard thy prayer, and thy supplication, that thou hast made before me. 1 Kings ix. 3.

The Lord is nigh unto all them that call upon

him, to all that call upon him in truth. Ps cxlv. 18.

For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. lvii. 15.

I will not fail thee, nor forsake thee. Joshua i. 5.

Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. 1 Pet. v. 6, 7.

13. *The duty of submission and waiting for the help of God.*

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. Luke xxii. 42.

Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance. Ps. xlii. 5.

Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. Isa. xl. 30–32.

Cast all your care upon him, for he careth for you. 1 Pet. v. 7.

It is the Lord; let him do what seemeth him good. 1 Sam. iii. 18.

I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. Ps. cxvi. 6, 7.

Rest in the Lord, and wait patiently for him. Ps. xxxvii. 7.

14. *The Christian is strong amid all sorrows.*

Nevertheless I am continually with thee: thou hast holden me up by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. Ps. lxxiii. 23–26.

The Lord is my Shepherd; I shall not want. Ps. xxiii. 1.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. iv. 16–18.

As sorrowful, yet always rejoicing; as having nothing, and yet possessing all things. 2 Cor. vi. 10.

Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 2 Cor. xii. 10.

O Lord, my strength and my fortress, and my refuge in the day of affliction. Jer. xvi. 19.

15. *The Christian in his afflictions is supported by faith and by hope.*

We walk by faith and not by sight. 2 Cor. v. 7.

For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Phil. iii. 20, 21.

It is a faithlul saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him. 2 Tim. ii. 11, 12.

For here we have no continuing city, but we seek one to come. Heb. xiii. 14.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John xiv. 2.

The Lord shall be thine everlasting light, and

the days of thy mourning shall be ended. Isa. lx. 20.

I have a desire to depart, and to be with Christ. Phil. i. 23.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing. 2 Tim. iv. 7, 8.

16. *After brief sorrow comes eternal joy.*

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. John xvii. 24.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 24.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John vi. 40.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev. iii. 5.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John iii. 2.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away. a xxxv. 10.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 18.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 16, 17.

17. *Examples of trust in the Lord. Patience and submission to his will.*

Moses.—Exodus xiv. 13, 14.

Joshua—Numbers xiv. 6–9.

David.—1 Sam. xvii. 37, 45–47. 2 Sam. xv. 26. Psalm xlii. 11.

The three friends of Daniel.—Dan. iii. 16–18, 28.
Daniel.—Dan. vi. 10, 22. Heb. xi. 33.
Elijah.—1 Kings xvii. 5–15.
Elias.—2 Kings vi. 15–18.
Jeremiah.—Lam. iii. 22, 23.
Mary.—Luke i. 38, 45.
Jesus.—Matt. xxvii. 43. Heb. ii. 13. Matt. xxvi. 38–45.
Noah.—Gen. viii. 6–18.
Eli.—1 Sam. iii. 15–18.
Job.—Chaps. i and ii. James v. 11.
Paul and Silas.—Acts xvi. 25–33.
Manasseh.—2 Chron. xxxiii. 12.

18. *Consolations for the sick and dying.*

Fear not, I am thy shield, and thy exceeding great reward. Gen. xv. 1.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Job xix. 25.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Ps. xxiii. 4.

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed. Ps. xxv. 1, 2.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Ps. xxvii. 1.

Wait on the Lord: be of good courage, and he shall strengthen thy heart. Ps. xxvii. 14.

Into thine hands I commit my spirit: thou hast redeemed me, O Lord God of truth. Ps. xxxi. 5.

The righteous hath hope in his death. Prov. xiv. 32.

Lord, now lettest thou thy servant depart in peace, according to thy word. Luke ii. 29.

Father, into thy hands I commit my spirit. Luke xxiii. 46.

And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John vi. 39.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. John x. 27, 28.

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 25, 26.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii. 15–17.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38, 39.

Whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Rom. xiv. 8.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. v. 1.

I have a desire to depart and to be with Christ. For me to live is Christ, and to die is gain. Phil. i. 23, 21.

Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. i. 3–5.

Behold I come quickly; hold that fast which thou hast, that no one take thy crown. Rev. iii. 11.

Lord Jesus, receive my spirit. Acts vii. 59.

Surely I come quickly: Amen. Even so, come, Lord Jesus. Rev. xxii. 20.

19. *Consolations for the bereaved.*

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you. John xiv. 1, 2.

And we know that all things work together for good, to them that love God. Rom. viii. 28.

Jesus saith unto the ruler, Be not afraid, only believe. . . And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth. Mark v. 36, 39.

If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. xv. 19, 20.

Cast not away therefore your confidence, which hath great recompense of reward. Heb. x. 35.

We have here no continuing city, but we seek one to come. Heb. xiii. 14.

Let me die the death of the righteous, and let my last end be like his. Num. xxiii. 10.

We are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as

a shadow, and there is none abiding. 1 Chron. xxix. 15.

Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God. Ps. xlii. 11.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, hall, doubtless, come again with rejoicing, bringing his sheaves with him. Ps. cxxvi. 5, 6.

The memory of the just is blessed. Prov. x. 7.

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. Eccl. vii. 3.

Weep ye not for the dead, neither bemoan him. Jer. xxii. 10.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Ps. lv. 22.

Blessed are they that mourn, for they shall be comforted. Matt. v. 4.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Isa. xxv. 4.

II.

THE VISITATION OF THE SICK AND DYING.

[When any one is sick, notice thereof should be given to the minister, or to one of the elders of the Church.]

The minister, or elder, shall first enter into conversation with the sick person, and carefully endeavor to ascertain his spiritual condition; giving him such instruction and consolation as he may stand in need of. After reading to him one or more of the previous selections of Scripture, or other appropriate passages from the Word of God, he shall say:

DEARLY beloved in the Lord, we are taught that Almighty God, the Creator of heaven and earth, so upholds and governs all things by his providence, that herbs and grass, rain and drouth, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by his fatherly hand. Therefore, we should be patient in adversity, thankful in prosperity, and, in all things which befall us, place our firm trust in our faithful God and Father. Wherefore, know assuredly that this your present sickness is God's visitation; and, that if you humble yourself before him, with true repentance for your sins; if you acknowledge his righteousness, and endeavor to bear your afflictions with Christian patience, and resign yourself wholly to his will, he will make it turn out to your advantage; for he is able to do it, being Almighty God, and willing, being a faithful Father.

And however great and trying your present sufferings may be, it will be a great comfort to you to

call to mind, that herein you do but follow in the footsteps of our blessed Saviour. For he himself went not up to joy, but first he suffered pain. He entered not into his glory before he was crucified. So is it our way to eternal joy to suffer here with Christ, that we may be made like unto him, and be fitted to dwell with him in everlasting life.

Wherefore, dear brother, examine yourself, your spiritual state, your manner of life, your hope of heaven, during these hours of sickness; and in all things place your entire trust and confidence in the mercy and love, and the infinite merits of our Redeemer, Jesus Christ.

Let us pray.

Here one of the prayers that follow may now be offered up, and the interview closed with the benediction. But if the condition of the sick person be such as to allow of it, the *Apostles' Creed* may first be confessed, and a suitable hymn be sung.]

III.

PRAYERS FOR THE SICK.

1. A prayer for a sick person at the commencement of a sickness.

O MERCIFUL Father, who hast set bounds unto our lives beyond which we can not pass, help us to be grateful unto thee for the many days of health we have received from thy hands. And as this brother is now called upon to drink of the bitter cup of affliction, help him to do it with patience and humility, submitting himself entirely to thy merciful and holy will. Teach him, that sick-

ness and sorrow are messengers sent from on high, to warn us to forsake all sin, to live lives of holiness, to be prepared for our latter end, and to make our peace with God. We know from thy word, O Lord, that thou chastenest thy people, in order that they may not be condemned with the world, but may become transformed into the likeness of thy dear Son, and thus be prepared to enter with him into thy glory.

Grant him, therefore, the presence of thy Spirit, that he may meditate during the watches of his sickness on the vanity and misery of this present life, and on the glory of the eternal world; so that he may bear this affliction with submission and humility; that he may kiss the rod whereby the Lord is chastening him, and trust wholly in thy mercy through Jesus Christ. And if it be thy will, we humbly beseech thee, O Father of all mercies, restore him speedily to health and strength, that he may still further carry out thy purposes on earth All of which we ask in the name of Jesus Christ,. thy dear Son, our Lord and Redeemer.

Our Father who art in heaven, &c. Amen.

2. A short prayer for a sick person.

ALMIGHTY and most merciful Father, the everlasting refuge of thy believing children; hear us, we humbly beseech thee, as we pray in behalf of thy sick servant, whom it hath pleased thee to afflict with bodily disease and weakness. O mercifully comfort and relieve him, so that with returning health he may live to thank thee, and to praise

thee, and to do thy most holy will evermore: through Jesus Christ our Lord. Amen.

3. A general prayer for the sick.

ALMIGHTY and eternal God, Creator, Preserver, and Ruler of all things, to whom belong the issues of life and death; we implore thee to look down in great mercy upon this thy servant, whom thou hast been pleased to visit with bodily affliction and disease. Let thy fatherly goodness and mercy be nigh unto him, as a rich fountain of comfort and strength, that he may bear his sufferings with Christian fortitude and patience. Encourage and quicken his faint soul with thy Holy Spirit, that he may, by repentance for all the shortcomings of his past life, and by a firm trust in the merits of thy Son Jesus Christ, be prepared for all the issues of his present sickness. O help him, that he may come to a true estimate of the value of this life, its vanity, its abiding cares and sorrows, that he may so be ready to obey cheerfully the call of his heavenly Father, whether that call be further to serve him in his earthly vineyard, or to depart this present life, and be at rest with the children of God. Strengthen his faith in the merits of Christ's death, and in the power of his resurrection and intercession above, that in all his sufferings the Lord may be a present help and faithful friend. And however great his afflictions may be, teach him to cast all his cares on thine arm, and to submit himself entirely to thee, with childlike confidence. and trust Cause him to see that the way of the cross is a

heavenly way; and that even in and through sickness the Lord is ready to do good unto those who love and obey him.

We humbly beseech thee, that he may have grace given him to be in charity with all men; to set his earthly house in order, and with humble submission to await the will of his heavenly Father.

Bless the means that are used for the restoration of his health; that if it be possible he may yet be an instrument of thy glory, by serving thee faithfully and doing good in the land of the living.

O Lord Jesus, who hast suffered, and knowest our distresses, and unto whom all power is given in heaven and in earth, and who canst remove sickness and restore health; mercifully hear us and have compassion on this sick brother. O spare him yet a time longer to thy Church, and to his friends But if this can not be, grant him the comfort of thy presence, that this period of sickness may be a time of full preparation for the great change. Make his faith unwavering, and his hope sure and steadfast. Let thine arms of everlasting love be under him and round about him. Uphold him with thy free Spirit. And when heart and flesh shall fail, be thou the strength of his heart and the stay of his life. And so may he depart in peace, and enter into those heavenly joys, which eye hath not seen, nor ear heard, that he may dwell with thee for ever: through Jesus Christ our Lord.

Our Father who art in heaven, &c. Amen.

4. A prayer for a sick person.

O MERCIFUL Father, who orderest all things in heaven and in earth, we humble ourselves before thee, and beseech thee to visit in mercy this thy servant, upon whom thou hast laid thine hand of affliction. Sanctify this sickness to him, and grant that he may receive it with meekness, and bear it with patience. Suffer him not, O Lord, to murmur and repine at the length or severity of his trials, but mercifully grant the aid and comfort of thy Holy Spirit, that this sickness may be the means of weaning him more and more from the world, and bringing him nearer to thyself, and purifying his soul from the dross and defilement of this sinful life.

We know, O Father, that thou dost not willingly afflict and grieve the children of men, and that it is of thy goodness that thou hast caused thy servant to be troubled. O grant him such measure of grace as to enable him cheerfully to submit his will to thine. And if in the days of health and happiness, he has at any time forgotten thee, and turned aside into vanity and folly, O merciful Father, let not his past sins provoke thee to turn away thy face from him, now that he turns unto thee in the day of his trouble. For the sake of thy dear Son, pardon all his sins, and restore him to thy love and favor. Support him under all his pains and afflictions. Strengthen his faith, enliven his hope, increase his charity, and perfect his repentance. Give thy blessing to the means which may be used for his recovery, that if it shall be thy

good pleasure to restore him to his former health, he may pass the remainder of his life in thy fear, and to thy glory. But if thou hast otherwise determined, grant that as the outward man decayeth, the inner man may more and more be strengthened and renewed by thy Holy Spirit; so that after this life is ended, he may dwell with thee in life everlasting: through Jesus Christ our Lord. Amen.

5. A prayer for a sick person.

O GOD, Father of mercies and God of all comfort, our Help and Refuge in times of distress and sorrow, we bow ourselves before thy throne, and acknowledge ourselves to be weak and sinful mortals. We know that thy fatherly chastisements are far less than our sins have deserved, and that thou sendest them upon us, not in wrath, but for our spiritual good. Therefore, we humbly beseech thee to forgive us all our sins; and we pray thee to reveal thy mercy and thy grace to this our brother in his weakness, that he may be strengthened mightily in the inner man.

Thou hast promised that all who take the yoke and burden of thy Son upon themselves, shall find rest unto their souls. Grant that he may find this rest and peace, not in himself, nor in his own righteousness, but in the power of Christ's death and resurrection; in a living union with his person; in the glorious and precious promises of his gospel; and in the comforting presence of his Holy Spirit. Relieve his pain and anguish, and quicken him with strength from on high, so that he may willingly suf-

fer whatever is thy will, even as our Redeemer voluntarily took on himself the guilt and punishment and sorrows of the whole world. Give him a sense of thy nearness and infinite goodness. Have mercy, O Saviour, and support him in all his trials, and bless all means that are made use of to restore him to health. Comfort him and all whose hearts are wrung with sorrow at his afflictions, with that comfort which the world can neither give nor take away.

Our Father who art in heaven, &c. Amen.

6. A prayer for one not prepared for death.

O MOST merciful God and Father, we know that thou hast no pleasure in the death of the sinner, but rather that he would turn unto thee and live. Aid this thy servant to turn away from sin and self-righteousness, and to seek for peace and rest in thy Son Jesus Christ, and in his grace only.

We beseech thee, most merciful Saviour, who didst open the gates of Paradise to the penitent thief when hanging on the cross, to look down in tender compassion upon him, and hear his cries and tears for forgiveness and help.

O Lamb of God, thou that takest away the sins of the world, take away his sins also, and wash him in thy most precious blood. O thou who didst come to seek and save that which was lost, and who art able to save unto the uttermost all who come unto God by thee; help him by thy grace and Spirit, and suffer him not to sink into despair, nor into the pains of eternal death. Encircle him with

the arms of thy pardoning love, and speak unto him the comforting words: Be of good cheer, thy sins are forgiven thee.

Our Father who art in heaven, &c. Amen.

7. A prayer for a dying Christian.

O GOD of all grace, have mercy upon this thy dying servant, and support him in this trying hour. We commend him into thy hands, as into the hands of a faithful Creator, and most merciful Saviour.

O Jesus, Redeemer and High Priest, thou Lamb of God that takest away the sins of the world, we humbly beseech thee, for the sake of thy bitter passion, have mercy upon his soul, and bring him to thy heavenly rest.

O Holy Spirit, Comforter and Guide, preserve his soul against all temptations of the enemy, and strengthen his faith, that he may have an assured confidence of the forgiveness of his sins and eternal life.

O Holy Trinity, into thy hands we commit his spirit. Thou hast redeemed him, O faithful God, who livest and reigneth in all eternity. Amen.

8. Benedictions for the sick and dying.

BEAR thy sufferings patiently, as a faithful follower of the Lord Jesus, who suffered in thy stead. Fight the good fight of faith unto the end. Die in the faith, relying upon him who has died for

thee. Be faithful unto death, and the Lord will give thee the crown of eternal life. Amen.

Fear not, thy Redeemer is with thee. He was dead, and behold, he is alive for evermore, and giveth life unto all who come unto the Father by him. His peace be with thee amid all sufferings and pains. His peace support thee in the last conflict, and strengthen thee unto a joyful victory. Amen.

The Lord our God have mercy upon you and strengthen you. The Lord make his face shine upon you, and give you peace. The Lord bless your departure from time, and your entrance into eternity. Amen.

Be of good comfort and fear not. The Lord is your Shepherd; you shall not want. He will lead you through the dark valley, and bring you to the living fountains, where God will wipe all tears from your eyes. Amen.

The peace of God be with you in all your trials. The peace of God be with you in the hour of your death. The peace of God go with you into the perfect rest of heaven. Amen.

9. A prayer for a sick child.

O LORD God of Truth, who art the Father of all thy children in heaven and in earth, and who takest pity upon us, even as a father pitieth his children; look down in mercy upon this child, now lying upon a bed of sickness. O regard the pain and suffering and anguish of this child, as well

as the sorrow and affliction of these (parents and) friends. Impute not unto this child its sins; nor do unto us according to our transgressions. But, we humbly beseech thee, bless it according to thy great mercy; and forgive us our transgressions, for the sake of thy dear Son, who was once a child amongst us. O bless and spare this child, created by thee, redeemed by thy Son, and consecrated to thy service in holy baptism. Be very near unto it; yea, overshadow it with thy wings of peace during all its afflictions.

If it be thy will, ease its pains, and speedily restore it to health, to our joy and great comfort; that it may live to praise thee and serve thee in the beauty of holiness. But if it must now pass through the dark valley, give it a calm and peaceful passage from time to eternity: for the sake of the bitter passion of thy only-begotten Son, our Lord and Saviour Jesus Christ. Amen.

10. A prayer for a sick child.

O ALMIGHTY and most merciful Father, in whose hands are the issues of life and death; look down, we beseech thee, in compassion, upon this child, now lying upon a bed of sickness.

If it be thy good pleasure, deliver it from its bodily sickness, prolong its days upon the earth, enable it to live in thy fear and to thy glory, and visit it with thy salvation. But if it be thy will, O most gracious God, to take its soul at this time out of the world, receive it, we beseech thee, into those heavenly habitations, where the souls of

those who sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour Jesus Christ. Amen.

11. A prayer for a dying child.

ALMIGHTY God, Father of all goodness, who even in death and dying, still preservest the lives of thy children, we humbly beseech thee to turn thine eyes of mercy toward this suffering child, whose soul is about departing from its body.

We commit its spirit into thy hands; beseeching thee to accept the infinite sacrifice of Jesus Christ, thy beloved Son, as an atonement for all its sins; seeing that it has been consecrated to thee. Shorten its present suffering, and grant it a happy passage from this evil world, into the home of eternal rest.

O send down thy holy angels, that they may bear its spirit to the assembly of the saints above, there to live with thee, and all the just made perfect, in glory and blessedness, for ever and ever; through the mediation and merits of thy Son, Jesus Christ our Lord. Amen.

The Burial of the Dead.

I.

THE SERVICE AT THE HOUSE.

The minister shall rise and say:

Our help is in the name of the Lord, who made heaven and earth. Amen.

Then shall be sung a suitable psalm or hymn; after which the minister shall read such selections from the following sentences, as may to him seem appropriate:

a. At the burial of children.

IT is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men: and the living will lay it to his heart. Eccl. vii. 2.

Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. Lam. iii. 33.

Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Now no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees. Heb. xii. 5–12.

I was dumb, I opened not my mouth; because thou didst it. Ps. xxxix. 9.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. xviii 10, 14.

A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Jer. xxxi. 15.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. Gen. xxxvii. 34, 35.

Then said his servants unto him, What thing is

this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. xii. 21–23.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. 2 Kings iv. 25, 26.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark x. 13–16.

But he said, Weep not; she is not dead, but sleepeth. Luke viii. 52.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. John. xiii. 7.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. 1 Thess. iv. 14.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job i. 21.

Wherefore, comfort one another with these words. 1 Thess. iv. 18.

6. At the burial of adults.

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men: and the living will lay it to his heart. Eccl. vii. 2.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. See now, saith the Lord, that I, even I, am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. Job v. 6. Deut. xxxii. 39.

It is of the Lord's mercies that we are not consumed; because his compassions fail not. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. Lam. iii. 22. Ps. ciii. 13, 14.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. v. 1.

Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 2 Cor. v. 6, 8.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. xxxv. 10.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. xxi. 4.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. Rev. xxii. v.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes Rev. vii. 14–17.

For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 15, 16.

Leave thy fatherless children, saith the Lord; I will preserve them alive; and let thy widows trust in me. Jer. xlix. 11.

A father of the fatherless, and a judge of the widows, is God in his holy habitations. Ps. lxviii. 5.

When my father and my mother forsake me, then the Lord will take me up. Ps. xxvii. 10.

As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. Ps. ciii. 15, 16.

Thou turnest man to destruction; and sayest, Return, ye children of men. . . . Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. Ps. xc. 3–6.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. James iv. 14.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job i. 21.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. 1 Thess. iv. 14.

Wherefore comfort one another with these words. 1 Thess. iv. 18.

Let us pray:

O MERCIFUL God, the God of all comfort and consolation, who dost cause the children of men to walk through the dark valley and shadow of death: we humbly beseech thee to regard in mercy these sorrowing friends, and so to comfort them by thy grace, that they may submit themselves to thy wise and holy will, and that they may meekly receive this chastisement from thy hand, to their spiritual improvement and benefit. Send down upon each one of us thy Holy Spirit, who is the true Teacher and Comforter, that he may lead us into all truth, and prepare us rightly to live and die in the Lord; through Jesus Christ our Lord. Amen.

[Or, this:]

O MERCIFUL God, and Father of our Lord Jesus Christ, under the shadow of thy judgments we come to thee, and acknowledge thee to be the Lord alone. Thou hast entered this house with thy chastenings; O be thou nigh in thy tender compassion to these afflicted ones. Draw them to thyself and heal their bleeding hearts with thy consolation. Make the night of their grief to be light by thy grace. And deliver us all from the bondage of our

sins, that we may be free from the fear of death, and be ready at thy coming. For Christ's sake, sanctify us by thy Holy Spirit, that whether we live, we may live unto the Lord, or whether we die, we may die unto the Lord; so that whether we live or die, we may be the Lord's. Amen.

[If there be no service in the Church, a short sermon or address shall now be delivered; after which the minister shall make such announcements as may be desired, and invite the persons assembled to accompany the remains of the deceased, in a Christian and orderly manner, to the graveyard, or Church, as the case may be.]

II.

THE SERVICE AT THE CHURCH.

On arriving at the Church, the minister shall precede the corpse, and while passing slowly along the aisle, the choir may sing a suitable sentence or anthem. When the congregation is seated, the minister shall rise and read the *Ninetieth Psalm*, or such of the following portions of scripture as he may deem most suitable:

John xi.—Death and resurrection of Lazarus.

1 Cor. xv.—The resurrection of the dead.

2 Cor. v.—The future life and redemption through Christ.

1 Thess. iv. 13–18.—The certainty of the resurrection of the righteous.

John xiv. 1–19.—Jesus comforts his disciples in view of his death.

Rev. xx. 11–15.—The last judgment.

Rev. xxi.—The New Jerusalem.

John v. 19–29.—Christ proclaimeth the resurrection and the final judgment.

Gen. xxiii.—The burial of Sarah.

Gen. l.—The burial of Jacob.

Job i.—The afflictions of Job.

Job iii.—Job's extreme anguish of spirit.

Job xiv.—The brevity and uncertainty of life.

Heb. xii. 1–14.—Jesus our example in afflictions.

Rev. vii. 9–17.—The future happiness of the righteous.

2 Sam. xii. 16–23.—The death of David's child.

2 Kings iv. 18–26.—The death of the Shunammite's child.

Eccl. xii. 1–7.—The death of man.

Lam. iii. 22–41.—God's dealings with the righteous.

Then shall be sung a suitable psalm or hymn; after which the minister shall say:

Let us pray.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle, not to sorrow, as without hope, for those who sleep in him: we humbly beseech thee, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive the joyful welcome of thy beloved Son, saying to all who love and fear thee: Come, ye blessed of my Father, receive the kingdom pre-

pared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

[Or, this :]

O GOD, whose days are without end, and whose mercies can not be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Christian Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and livly hope; in favor with thee our God, and in perfect charity with the world: all which we ask through Jesus Christ our Lord. Amen.

Then shall follow a sermon or exhortation, and such other services as the minister shall think unto edification; after which the funera shall proceed to the grave.

III.

THE SERVICE AT THE GRAVE.

After the coffin has been lowered into the grave, the minister shall read such selections from the following sentences as may to him seem appropriate:

a.—At the burial of children.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a

flower, and is cut down; he fleeth also as a shadow, and continueth not. Job xiv. 1, 2.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. Ps. ciii. 15, 16.

Thou cârriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. Ps. xc. 5, 6.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. James iv. 14.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv. 13.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 1 Cor. v. 1.

Jesus saith: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark x. 14.

Jesus said, Weep not; she is not dead, but sleepeth. Luke viii. 52.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job i. 21.

b.—At the burial of adults.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Job xiv. 1, 2.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Job vii. 9, 10.

We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. Ps. xc. 9, 10.

There is but a step between me and death. 1 Sam. xx. 3.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccl. ix. 10.

Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Ps. xxxix. 4.

So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. xii. 7.

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands. Job xiv. 14, 15.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25–27.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. 1 Cor. xv. 20–22.

For this corruptible must put on incorruptible, and this mortal must put on immortality. 1 Cor. xv. 53.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv. 13.

Precious in the sight of the Lord is the death of his saints. Ps. cxvi. 15.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. 1 Cor. xv. 41–44.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away. 1 Pet. iii. 4.

For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 28, 29.

Then shall the minister say:

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, O Lord, and suffer us not at our last hour to fall from thee.

And now, for as much as it hath pleased Almighty God, in his wise providence, to take out of

this world the soul of (our deceased brother), we therefore commit (his) body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, at the coming of our Lord Jesus Christ, who shall change our corruptible bodies into the likeness of his own glorious body. Amen.

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

If an address at the grave is to be made, it shall now be delivered. While the grave is being closed, an appropriate hymn may be sung. Then shall the minister pronounce the Benediction:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

A BURIAL SERVICE TO BE USED AT THE GRAVE.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Job xiv. 1, 2.

For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away. 1 Pet. i. 24.

For what is your life? It is even a vapor, that

appeareth for a little time, and then vanisheth away. James iv. 14.

We are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding. 2 Chron. xxxix. 15.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Ps. xxxix. 4.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, and suffer us not, at our last hour, to fall from thee.

The hour is coming, in the which all that are in the graves shall hear the voice of the Lord Jesus, and shall come forth. Until that day of the glorious revelation of the great God and our Saviour, we commit the body of (—— ——) to the ground: earth to earth; ashes to ashes; dust to dust. Amen.

APPENDIX.

Collection of Suitable Scriptural Passages for Special Purposes.

I. GENERAL SINFULNESS AND GUILT.

Rom. 3: 10–20; 7: 14–24. Eph. 2: 1–4. Titus 3: 3. Matt. 5: 20–28; 7: 19; 12: 36; 15: 19, 20. John 3: 3, 6. Rom. 8: 6–8. 1 Cor. 2: 14. Gen. 8: 21. 1 John 1: 8. James 4: 17. Ps. 19: 13. Deut. 27: 26. Gal. 3: 10. Matt. 7: 17. Rom. 1: 18; 6: 23. Job 9: 2, 3. Ps. 40: 13; 51: 7; 130: 3; 143: 2. Isa. 1: 5, 6.

II. BLINDNESS OF THE HEART IN RESPECT TO SIN, AND FLESHLY SECURITY.

Matt. 25: 1–13. Luke 12: 15–21; 12: 34–48; 13: 6–19; 14: 10–24; 21: 34–36. Mark 13: 33–39. John 9: 39–41. Rom. 2: 1–6.

Examples.—Men at the time of the flood, Matt. 24: 37–42 (Gen. 6: 1–13). The men of Sodom and Gomorrah, Luke 17: 28–33 (Gen. 19: 1-14). Peter and the other Apostles, Matt. 26: 31–45. The rich man, Luke 16: 19. Jerusalem, Luke 19: 41–44. The Church in Laodicea, Rev. 3: 14–19. The Pharisee, Luke 18: 9–12. The rich young man, Luke 18: 18–23.

III. PENITENCE AND REPENTANCE.

Matt. 9: 9–13. Dan. 9: 1–24. Matt. 21: 28–32; 22: 1–14. Luke 15: 1–10. 2 Cor. 7: 9, 10. Lam. 3: 22–42. Ps. 25. The seven penitential Psalms, 23, 38, 51, 102, 130, 143. Joel 2: 12, 13.

Examples of true penitence and repentance.—David, 2 Sam. 12: 13. Ps. 51. Nineveh, Jonah 3. Ezra and the people, Ezra chaps. 9 and 10. The Jewish people, Luke 3: 10–14. The woman who was a sinner, Luke 7: 37–50. The lost son, Luke 15: 11–21. The Publican, Luke 18: 13, 14. Zaccheus, Luke 19: 1–8. Peter, Luke 22: 55–62. The thief on the cross, Luke 23: 38–43. The three thousand, Acts 2: 37–42. Saul, Acts 9: 1–22. The Jailer, Acts 16: 23–34.

Examples of false penitence.—Cain, Gen. 4: 12–16. Pharaoh, Exod. 9: 27–35, and 10: 14–20. The people of Israel, Num. 14: 39–45. Saul, Heb. 12: 16, 17 (Gen. 25: 29–34; 27: 30–41).

IV. FAITH IN THE FORGIVENESS OF SINS THROUGH GOD'S PROMISE IN CHRIST.

John 3: 14–16; 18: 36. John 1: 12. Acts 10: 43. Rom. 3: 21–28; 4: 5; chap. 4: 23 to chap. 5: 11; 10: 8–17; 1: 16, 17. Gal. 3: 22–27. Eph. 2: 4–10. Phil. 3: 7–11. Col. 1: 19–23. Heb. 4: 15, 16; 10: 16–23.

Examples.—The Apostles, John 6: 37, 69. Matt. 16: 15–17. The father of the possessed boy, Mark 9: 23 24 The woman of Canaan, Matt. 15: 22–28. The woman who was a sinner, Luke 7: 50. The three thousand, Acts 2: 37–44. The Eunuch of Ethiopia, Acts 8: 26–39. The Jailer, Acts 16: 23–34. Saul be-

comes a Paul, Acts 9: 1–20. 1 Tim. 1: 12–16. Lydia, Acts 16: 13–15. Martha, John 11: 27. The thief on the cross, Luke 23: 42. The Centurion, Matt. 8: 8–13. John the Baptist, John 1: 26–30.

V. PROMISE OF THE FORGIVENESS OF SINS.

Matt. 11: 28–40. Mark 10: 45. Matt. 26: 28. John 1: 29. Luke 15: 1–10. Rom. 8: 31–34; 5: 18–21. 1 Cor. 1: 30. 2 Cor. 5: 18–21. Gal. 3: 10–14; 4: 4–7. Eph. 2: 13–19; 1: 3–7. Col. 1: 12–14. 1 Thess. 5: 9, 10. 1 John 1: 7–9; 2: 1, 2; 3: 1–5; 4: 9, 10; 10: 12–14. Rev. 1: 4–6; 12: 10, 11; 22: 17. Isa. 53: 4–6; 33: 24, 25; 44: 21, 22; 1: 18; 54: 10; 55: 6–9; 61: 1–3. Jer. 31: 31–34; 33: 8, 15, 16. Ps. 103: 1–12: 116: 1–8. Zach. 13: 1. Hez. 34: 15, 16; 33: 11. Dan. 4: 24. Micah 7: 18, 19. Zeph. 3: 16, 17.

VI. REGENERATION AND RENEWAL IN CHRIST.

John 3: 3–8. Titus 3: 3–8. 1 Pet. 1: 23; 2: 1–4. 1 John 5: 1. Acts 15: 9. 2 Cor. 5: 17. Gal. 6: 15. 1 Pet. 2: 1–4. Eph. 4: 22–24. Col. 3: 9, 10. James 1: 18. Jer. 31: 31–43. Hez. 36: 25–27.

VII. SANCTIFICATION IN GENERAL.

1 Pet. 1: 13–16. 2 Pet. 1: 4–7; 3: 18. Phil. 3: 12–14. Heb. 12: 12–14. Rom. 6: 11–13; 8: 1–15. 2 Cor. 4: 16; 6: 14, to chap. 7: 1. Gal. 5: 14–24. John 15: 1–6. 1 John 2: 3–6; 3: 6–10. Titus 2: 11–14, James 1: 22–25.

VIII. LOVE TO GOD.

Matt. 22: 37, 38; 10: 37. John 14: 21–23. 1 John

4: 19; 2: 5; 3: 17; 5: 2. Rom. 5: 5. 2 Thess. 3: 5. Eph. 3: 19.

Examples.—Peter, John 21: 15–17. Paul, 2 Cor. 5: 14. David, Ps. 18: 2. Asaph, Ps. 73: 25, 26. The friends of Daniel Dan. 3: 17, 18. Mary Magdalene, Mark 16: 9. Mary, Matt. 26: 6–13 (John 12: 3). Stephen, Acts 7: 58.

IX. LOVE TO ONE'S NEIGHBOR.

Matt. 22: 39, 40; 25: 34–40; 5: 43–48. Rom. 12: 20, 21. 1 John 4: 7, 20, 21; 5: 1; 2: 9, 11; 3: 15–18. John 13: 34, 35. Rom. 3: 8–10.

Examples.—The good Samaritan, Luke 10: 27–37. Christ, Luke 22: 50, 51; 23: 34. Peter, Acts 2: 36–39; 3: 14–20 (comp. John 10: 10). Paul, Rom. 9: 3. John, 1 John 4: 7, 8, 20, 21 (comp. Luke 9: 54). Stephen, Acts 7: 59. The king reckoning with his servants, Matt. 18: 23, 24. Moses, Exod. 32: 31, 32. Abraham, Gen. 13: 8, 9. Lot, Gen. 19: 1–3. Rebecca, Gen. 24: 17–20. Isaac, 26: 12–22. Ruth, Ruth 1: 14–17. Joseph, Gen. 45: 4–8. Samuel 18: 1; 20: 13–15; 23: 16, 17. David, 1 Sam. 24: 7; 26: 9. 2 Sam. 16: 10, 11.

X. PRAYER IN GENERAL.

Matt. 6: 7–13. 1 Tim. 2: 1–6. 1 Thess. 5: 17. Rom. 12: 12.

XI. THANKSGIVING PRAYER.

Ps. 106: 1; 50: 23. Job 1: 21. Ps. 92: 2, 3. Ps. 73: 28. Ps. 63: 7. Deut. 8: 10.

Examples.—David, Ps. 103. Ps. 30; 116; 118; 23; 34. Hezekiah, Isa. 38: 10–20. Daniel, Dan. 6: 10. Mo-

ses, Miriam and the children of Israel, Exod. 15: 1–21. Hannah, 1 Sam. 2: 1–10. Mary, Luke 1: 46–55. The Samaritan, Luke 17: 15, 16.

XII. PRAYER.—PETITIONS.

Matt. 7: 7. Luke 11: 1–13. Ps. 27: 8; 34: 6, 7. Ps. 148: 18, 19; 62: 9; 6: 10. Luke 11: 12. Ps. 50: 14, 15. James 1: 5–7. Ps. 102: 18. James 5: 13; 4: 2, 3. *Petitions in the name of Jesus.*—John 14: 13, 14; 16: 23, 24. Matt. 18: 19, 20; 21: 22. 1 John 3: 22, 23; 5: 14.

Examples.—Believing prayer for earthly blessings.—The Leper, Matt. 8: 2. The Centurion, Matt. 8: 8. The woman of Canaan, Matt. 15: 22–28. The Widow, Luke 18: 1–8. The Church at Jerusalem, Acts 12: 5. Abraham's servant, Gen. 24: 12–14. Jacob, Gen. 32: 9–12. Asa, 2 Chron. 14: 11. Jehoshaphat, 2 Chron. 20: 25, 26. Hezekiah, Isa. 37: 14–20. Elias, James 5: 17, 18. *Believing prayer for spiritual blessings.*—Solomon, 1 Kings 3: 5–14. Elijah, 2 Kings 2: 9. Jacob, Gen. 32: 26. Jesus, Matt. 26: 36–44. Cornelius, Acts, 10: 1–4. *Penitential prayer for the forgiveness of sins.*—The Publican, Luke 18: 9–14. Saul, Acts 9: 5, 6, 11. The lost son, Luke 15: 18, 19. The thief on the cross, Luke 23: 42. Zaccheus, Luke 19: 8. Ezra, Ez. chap. 9. Nehemiah, Neh. 1: 4–11. David, 2 Sam. 24: 10, 17. Ps. 25, and the seven penitential Psalms. *Intercessory prayer.*—Abraham, Gen. 18: 27–34. Moses, Exod. 17: 11. Elijah, 1 Kings 17: 19–22. Elias, 2 Kings 4: 32–37. Jeremiah, Jer. 14: 7–9. Daniel, Dan. 9: 3–19. Jesus, John 17: 9–24. Luke 23: 34. Stephen, Acts 7: 59.

XIII. PRAYER OF PRAISE.

Exod. 34: 6, 7. The Psalms, 104, 8, 19, 95, 96, 97,

98, 99, 100. Ps. 105: 1–6. Ps. 33; 145; 146; 147; 148; 149; 150. Isa. 12.

Examples.—Mary, Luke 1: 46–55. Zacharias, Luke 1: 68–79. Simeon, Luke 2: 28–32. Paul and Silas, Acts 16: 25. Moses, Deut. 32: 1–15. David, 1 Chron. 30: 9–19. Solomon, 1 Kings 8: 23, 24.

XIV. HUMILITY.

Luke 18: 14; 17: 10. 1 Pet. 5: 5. 1 Cor. 15: 10; 4: 7. Phil. 2: 3; 3: 12–14. Rom. 11: 20; 12: 3, 16. 1 Cor. 10: 12. John 3: 30. Ps 115: 1. Gen. 32: 10. Ps. 18: 56; 118: 21. Ps. 119: 67, 71, 75. Prov. 28: 14.

Examples.—Abraham, Gen. 18: 27. Jacob, Gen. 32: 10. Joseph, Gen. 40: 8; 41: 16; 50: 19. 2 Sam. 6: 21, 22. 2 Sam. 7: 18; 22: 36 Solomon, 1 Kings 3: 7–9. Daniel, Dan. 2: 27–30. Mary, Luke 1: 46–52. John the Baptist, John 1: 26, 27; 3: 28–31. Peter, Luke 5: 8. Acts 3: 11–13. The Centurion, Matt. 8: 8. The woman of Canaan, Matt. 15: 27. Jesus, Matt. 11: 29. John 13: 2–15. Paul and Barnabas, Acts 14: 14, 15. Paul, 1 Tim. 12–15. 1 Cor. 15: 9, 10.

XV. THE NECESSITY OF SPIRITUAL WARFARE, AND OF SUFFERING, FOR OUR SANCTIFICATION.

Heb. 12: 1, 2. 1 Tim. 6: 12. 2 Tim. 2: 3–12; 3: 12. Acts 10: 28. Luke 6: 26. 1 Pet. 5: 8, 9; 2: 21. 1 Cor. 9: 25–27. Phil. 1: 29, 30. Heb 12: 3–14; 10: 35, 36. Luke 24: 26. Rom. 5: 3–5. 2 Cor. 4: 16–18. James 1: 2–4, 12. Rev. 3: 19, 20. Rom. 2: 17, 18, 28, 35, 37. 1 Pet. 5: 6, 7, 10; 4: 1, 2, 12–14; 1: 6–9. 2 Cor. 1: 5. Job 5: 17–19. Ps. 119: 71; 126: 5, 6 Prov. 3: 12. Isa 25: 8

Examples—Abraham, Gen 12, 22 (Heb 11: 8–10 16–21). Jacob, Gen 27; 33; 35. Joseph, Gen. 37, chaps. 39–45; 50: 15–26 (comp. Ps. 105: 17–19). Moses, Exod 2–18, chaps 32, 34 Num. 13: 14; 20; 21. Deut. 32; 33 (Heb. 11: 23–28). David, 1 Sam. 16: 26. 2 Sam. 11; 12; 15; 16; 17, 18; 19; 22; 23; 24. Hezekiah, 2 Kings chaps. 1–20 (Isa. 36–39). Manasseh, 2 Chron. 33: 1–17. Daniel, Dan. 1: 2, 5, 6. The Nobleman, John 4: 47–53.

XVI. TRUST IN THE LORD.—PATIENCE AND SUBMISSION IN SUFFERING.

Rom. 12: 12 James 5: 13. 1 Pet. 5: 6, 7. Eph. 3: 20. Rom. 8: 26, 28. Heb. 12: 1, 2; 10: 35, 36. Matt. 6: 31–33; 10: 29–31. Rev. 3: 19, 20. 1 Cor. 10: 13. 2 Cor. 12: 9, 20. Phil. 4: 6. Heb. 11: 34. Ps. 37: 5; 42: 12; 68: 20, 21. Ps. 23. Isa. 49: 29; 31; 42: 3; 43: 1–3; 41: 10. Mal. 3: 16, 17. Ps. 112: 4; 28: 7; 27: 1. Isa. 49: 15, 16; 54: 7–10. Ps. 31: 8; 62: 2; 3: 6–9. Ps. 91: 1, 2; 121: 1, 2.

Examples of trust.—Moses, Exod. 14: 13, 14. Joshua, Num. 14: 6–9. David, 1 Sam. 17: 37, 45–47. Daniel's friends, Dan. 3: 16–18, 28. Dan. 6: 10, 22. Heb. 11: 33. Elijah, 1 Kings 17: 5, 10. Elias, 2 Kings 6: 16. Jeremiah, Lam. 3: 22, 23. Mary, Luke 1: 38, 45. Jesus, Matt. 27: 43 (Heb. 2: 13).

Examples of patience and submission.—Noah, Gen. 8: 6–18. Aaron, Lev. 10: 1–3. Eli, 1 Sam. 3–18. David, 2 Sam. 15: 26. Ps. 42: 12; 46; 91. Job, Job 1; 2. James 5: 11. Jesus, Matt. 26: 38–45. 1 Pet. 2: 21–23. Isa. 53: 7. Paul and Silas, Acts 16: 25.

XVII. THE BELIEVER'S LIFE IN GOD, AND BLESSEDNESS IN THIS LIFE.

1 Cor. 6: 19; 3: 22, 23. John 14: 21–23. Luke 17: 21. Rom. 14: 17, 18. 1 John 5: 4, 5. 2 Pet. 1: 4. Eph. 3: 16; 17: 27. Col. 1: 3. Hez. 2: 19, 20. 1 Pet. 2: 9. Matt. 11: 28. Rom. 8: 39. John 17: 26. Phil. 4: 4, 6, 7, 13. 1 John 3: 6, 9. Matt. 5: 8.

Examples.—Paul, Gal. 2: 20. Phil. 4: 11–13, 18. Phil. 1: 19–21; 3: 7; 14: 20. 2 Cor. 6: 10; 3: 18; 4: 7–11; 16. 1 Tim. 1: 15, 16. 2 Tim. 4: 6–8, 18. Mary, the mother of Jesus, Luke 1: 38, 46–55; 2: 19, 50, 51. John 2: 5; 19: 26, 27. Luke 2: 35. Acts 1: 14. Mary, the sister of Lazarus, Luke 10: 39–42. Asaph, Ps. 73: 1, 23–28.

XVIII. DEATH, JUDGMENT, ETERNITY.

Transitoriness of the earthly life.—1 Chron. 30: 15. Ps 39; 90; 103: 15, 16. Heb. 11: 13. Job 14: 1, 2. Isa 40: 6, 7. Eccl. 12: 7.

Desire of believers to depart this life.—Paul, Phil. 1: 21–23. 2 Cor. 5: 8. Peter, 2 Pet. 1: 14. Solomon, Eccl. 7: 2. The fathers, Heb. 11: 13–16. Simeon, Luke 2: 28, 29. Rev. 22: 20.

Judgment.—Heb. 9: 27. Eccl. 12: 7. Gal. 6: 7, 8. John 5: 28, 29. 2 Cor. 5: 10. 1 Cor. 4: 5. Acts 17: 31. Matt. 25: 31–46. Rev. 20: 11–13.

Eternal salvation of believers, and resurrection with a glorified body.—John 5: 24; 6: 40; 10: 27, 28; 11: 25, 26; 14: 2, 3; 17: 24. Heb. 4: 14, 15. Job 19: 25, 26. Phil. 3: 21. 1 Cor. 15: 42–44. 2 Cor. 5: 1. Rev. 14: 13; 21: 3, 4; 7: 9–17. Heb. 12: 22–24. 2 Tim. 4: 7, 8.

Luke 23: 43. 1 Pet. 1: 3–9. 1 Cor. 15: 55–57. Rom. 5: 18–21; 6: 8; 8: 11, 18. 1 John 3: 1–3. Luke 10: 36. Matt. 25: 21. Isa. 25: 10. Dan. 12: 2, 3. Ps. 126: 1–3, 5, 6.

Eternal condemnation of unbelievers.—John 3: 18, 36. Mark 9: 43–48. Matt. 25: 41–46; 7: 21–23. Luke 13: 24–27; 16: 19–31. 2 Thess. 1: 7–9. Rev. 21: 8; 22: 15.

XIX. TEXTS SUITABLE FOR FUNERAL DISCOURSES.

Luke 7: 13.—Weep not.
2 Cor. 4: 17, 18.—Our light afflictions—eternal glory.
Acts 2: 39.—The promise is unto you and your children.
Rom. 8: 18.—The sufferings of the present time—the glory that shall be revealed.
Gen. 37: 35 —I will go down into the grave to my son.
John 14: 19.—Because I live ye shall live also.
Gen 42: 36.—Joseph is not.
Matt. 5: 4 —Blessed are they that mourn.
1 Sam. 1: 28.—I have lent him to the Lord.
Acts 14: 22.—We must enter the kingdom through many tribulations.
2 Sam. 12: 15–23.—David's fasting for his child.
Ps. 27: 10.—The Lord will take me up.
Ps. 103: 15, 16.—Like grass—like a flower.
Ps. 127: 5.—Children a gift of God.
Jer. 31: 15, 16 —Rachel will not be comforted.
Prov. 14: 32.—The righteous hath hope in his death.
Matt. 19: 25, 26.—Who then can be saved?
Heb 13: 14.—We have here no abiding city.
Mark 13: 35–37.—I say unto all: Watch.
Eccl. 7: 2.—The day of death better than the day of birth.

Luke 7: 11–17.—The son of the widow of Nain.
Isa. 38: 1.—Set thine house in order, for thou shalt die.
Luke 10: 20 —Your names written in heaven.
Eccl. 12: 7.—Dust to the earth—the spirit to God.
Luke 12: 37.—Blessed the servants whom the Lord finds watching.
1 Pet. 1: 24, 25.—All flesh is as grass.
Luke 12: 48.—Unto whom much is given. &c.
Ps. 31: 6. —Into thy hands I commit my spirit.
Luke 13: 4, 5.—Those on whom the tower of Siloam fell.
John 19: 30.—It is finished.
Luke 16: 20–22.—Lazarus in Abraham's bosom.
2 Tim. 4: 7, 8.—I have fought a good fight.
Isa. 55: 8, 9.—God's thoughts not like our thoughts.
Luke 20: 37, 38.—God not a God of the dead.
John 5: 20, 21.—The Son maketh alive.
John 6: 39, 40.—The will of the Father that I lose none.
Heb. 4: 9–11.—There remaineth yet a rest.
2 Cor. 5: 1.—The earthly house—the heavenly.
Eph. 2: 14–22.—For he is our peace.
John 9: 4.—The night wherein no one can work.
John 10: 27–30.—My sheep hear my voice.
John 11: 11.—Lazarus sleeps.
John 11: 35.—Jesus wept.
John 12: 32.—I will draw them all unto myself.
Ps. 116: 15.—Precious the death of saints.
1 Cor. 15: 55–58.—The triumphal song of Paul.
Matt. 9: 24.—She is not dead—she sleepeth.
Matt. 10: 28.—Fear not them which kill the body.
Matt. 10: 32, 33.—Whoso confesseth me before men.
Matt. 13: 43.—The just shall shine as the sun.
Matt. 25: 21.—Thou faithful servant.

Matt. 25: 54.—Come, inherit the kingdom.
Gen. 47: 9.—Few and evil have been the years of my life.
John 17: 24.—They shall be with me.
Ps. 126: 5.—Sowing in tears and reaping in joy.
Rom. 8: 28.—All things work together for good.
Phil. 4: 19.—God shall supply all needs.
John 14: 1–4.—Many mansions in my Father's house.
John 14; 4–6.—You know the way.
Rev. 14: 12, 13.—Blessed are the dead.
Deut. 32: 31.—Our rock is not as their rock.
John 14: 1, 2.—Let not your heart be troubled.
1 Cor. 15: 42, 43.—The great change in the resurrection.
1 Cor. 15: 20–23.—Christ risen and the first fruits.
Gen. 25: 8.—The death of Abraham.
Matt. 28: 18.—Unto me is given all power.
John 16: 20.—Your sorrow changed into joy.
Rom. 2: 6–10.—Unto each one according to his works.
Rom. 2: 1 —God no respecter of persons.
Rom. 6: 8–11.—To die and live with Christ.
Rom. 8: 18.—Sufferings not to be compared with the glory.
Rom. 8: 38, 39.—Neither death nor life can separate us.
Rom. 12: 15.—Weep with those that weep.
2 Tim. 2: 5.—No crown unless we strive.
Job 19: 5–27.—I know that my Redeemer liveth.
Ps. 39: 12.—I am a stranger and sojourner.
Job 1: 21.—The Lord gave and hath taken away.
1 Chron. 29: 15 —We are strangers and sojourners.
2 Sam. 1: 23.—Saul and Jonathan not separated.
James 4: 10.—Humble yourselves before God.
Rev. 1: 8 —I am Alpha and Omega.
Rev 20; 12 —The books shall be opened.
Rev. 21: 4.—God will wipe away all tears.

Gen. 3: 19.—Dust thou art, to dust shalt thou return.
Num. 23: 10.—The death of the just.
1 Kings 2: 2.—I go the way of all the earth.
Job. 5; 26.—In old age to the grave like sheaves.
Ps. 8: 5.—What is man that thou art mindful of him.
Ps. 23: 1–4.—The Lord is my shepherd.
Ps. 145: 17.—The Lord is just in all his ways.
Prov. 27: 1.—Boast not thyself of to-morrow.
Prov. 12: 1.—Remember thy Creator in the days of thy youth.
Isa. 40: 6–8.—All flesh is as grass.
Isa. 41: 10.—Fear not, I am with thee.
John 11: 25.—Whosoever believeth in me shall live.
James 4: 14.—What is your life? A vapor.
Phil. 4: 4, 5.—The Lord is at hand.
Heb. 11: 4.—He being dead, yet speaketh.
John 4: 50.—Thy son liveth.
Job 8; 9.—We are but of yesterday.
Phil. 1: 21.—To die is gain.
Rev. 21: 4.—God will wipe away all tears.
Isa. 64: 6.—We all do fade as a leaf.
Job 14: 14.—If a man die, shall he live again?
Ps. 23: 4.—Though I walk through the valley of the shadow of death.
2 Kings 4: 26.—It is well with the child.
1 Cor. 7: 29–31.—The time is short.
1 Cor. 13: 12.—Now I know in part.
1 Cor. 15: 31.—I die daily.
2 Cor. 4: 18.—What is visible is temporal.
2 Cor. 6: 1, 2.—Now is the accepted time.
Gal. 6: 7, 8.—What a man soweth he shall reap.
1 Thess. 4: 17.—Be always with the Lord.
1 Tim. 6: 7–9.—We brought nothing into the world.
1 Tim. 6: 12.—Fight the good fight.
2 Tim. 2: 11–13.—If we die with him, we shall live with him.

1 John 2: 17.—The world passeth away.
1 John 2: 25.—The promise—eternal life.
1 John 3: 2, 3.—It doth not yet appear what we shall be.
Ps. 31: 15.—My times are in thy hand.
Gen. 49: 33.—The death of Jacob.
John 11: 23. 24.—Thy brother shall rise again.
John 11: 25.—I am the resurrection and the life.
Job 14. 1.—Man is of few days and full of trouble.
1 Sam. 3: 18.—It is the Lord: let him do what seemeth him good.
2 Tim. 1: 12.—I know in whom I believe.
Ps. 90: 12.—So teach us to number our days.
Ps. 31: 5.—Into thine hand I commit my spirit.
Job 7: 16.—I would not live alway.
1 Sam. 20: 3.—There is but a step between me and death.
Ps. 90: 10.—The days of our years are threescore.
Ps. 46: 1.—God our refuge and strength.
Matt. 25: 21.—Well done, good and faithful servant.
Jer. 22: 10.—Weep not for the dead.

XX. TEXTS SUITABLE FOR MISSIONARY DISCOURSES AND ADDRESSES.

Matt. 4: 16.—The people that sat in darkness.
Matt. 8: 11, 12.—Many shall come from the east and from the west.
Matt. 9: 37, 38.—The harvest is great.
Matt. 13; 31, 32—The kingdom of heaven like a mustard seed.
Matt. 24: 14.—The gospel for a witness to all nations.
Matt. 28: 18–20.—Go and teach all nations.
Mark 16: 15, 16.—Preach the gospel to every creature.
Luke 12: 49.—I am come to set on fire the earth.

Luke 14: 23, 24.—There yet is room—go into the highways.
John 4: 35–38.—The field white unto the harvest.
John 12: 21.—We would see Jesus.
John 12: 32.—I will draw all men unto me.
Acts 1: 6–8.—Ye shall be witnesses unto the uttermost parts of the earth.
Acts 2: 39.—The promise is to all that are afar off.
Acts 4: 12.—Neither is there salvation in any other.
Acts 4: 20.—We can not but speak.
Acts 11: 18.—God hath granted to the Gentiles also repentance unto life.
Acts 13: 1–3.—Separate unto me Barnabas and Saul.
Acts 13: 48, 49.—And the Gentiles were glad.
Acts 16: 6–10.—Come over and help us.
Acts 17: 23.—The altar: To the unknown God.
Rom. 1: 14.—I am debtor both to the Greeks and barbarians.
Rom. 3: 29.—Is he not God also of the Gentiles?
Rom. 4: 17.—Abraham, the father of many nations.
Rom. 10: 13–15.—How shall they believe—not hear?
Rom. 11; 25–29.—Until the fullness of the Gentiles come in.
1 Cor. 1: 18.—The preaching of the cross.
1 Cor. 16: 9.—A great door is opened unto me.
2 Cor. 5: 20.—Ambassadors for Christ.
Gal. 3: 8.—In thee shall all nations be blessed.
Phil. 2: 9–11.—Therefore God hath exalted him.
Col. 1: 27–29.—The riches of the glory of this mystery among the Gentiles.
2 Thess. 3: 1, 2.—That the word may have free course.
1 Tim. 2: 6, 4.—Who will have all men to be saved.

See also, 2 Tim. 2: 9. 1 Pet. 2: 9. 1 John 2: 2. 1 John 3: 8. 1 John 3: 17. Rev. 3: 8, 9. Rev. 7: 9, 10.

Rev. 11: 15. Rev. 14: 6, 7. Rev. 15: 3, 4. Rev. 22: 17. Gen. 1: 27. Gen. 8: 21, 22 Gen. 12: 3. Exod. 15: 18. Num. 14: 21. 1 Kings 8: 43. Ps. 8: 2, 3. Ps. 22: 27–32. Ps. 24: 7–10. Ps. 48: 11. Ps. 79: 10. Ps. 86: 8–10. Ps. 97: 1. Ps. 98: 3. Isa. 21: 11 Isa. 24: 16. Isa. 40: 3–5. Isa. 40: 9–11. Isa. 45: 22. Isa. 49: 6. Isa. 52: 7. Isa. 53: 12 Isa. 55: 10, 11. Isa. 60: 1–7. Jer. 16: 19. Mal. 1: 11. Mark 12: 41–44. Luke 5: 5. Luke 17: 20, 21.

XXI. TEXTS SUITABLE FOR THE PREPARATORY SERVICE.

1 John 2: 15, 16.—Love not the world.
Luke 15: 2.—This man receiveth sinners.
Ps. 19: 12.—Who can understand his errors?
Matt. 16: 24.—Take up your cross and follow him.
John 9: 35.—Dost thou believe on the Son of God?
Matt. 8: 25.—Lord, save us; we perish.
Dan. 10: 19.—Fear not: peace be unto thee.
Isa. 5: 1–6.—The unfruitful vineyard.
Ps.51 : 10, 11.—Create in me a clean heart.
Ezek. 18: 30, 31.—Cast away from you all your transgressions.
Ps. 51: 17.—The sacrifices of God are a broken spirit.
Ps. 95: 7, 8.—To-day . . harden not your heart.
Ps. 6: 2.—Have mercy upon me, O Lord; for I am weak.
John 13: 1.—He loved them unto the end.
Ps. 25: 1.—Unto thee, O Lord, do I lift up my soul.
Hosea 14: 9.—The ways of the Lord are right.
1 Cor. 11: 28, 29.—Let a man examine himself.
Ps. 51: 6, 7.—Behold, thou desirest truth in the inward parts.
Matt. 3: 2.—Repent ye, for the kingdom of heaven is at hand.

Matt. 5: 6.—Blessed, who hunger and thirst after righteousness.
Matt. 11: 28, 29.—Take my yoke upon you.
Matt. 24: 12.—The love of many shall wax cold.
Luke 1: 46, 47.—My soul doth magnify the Lord.
Luke 10: 42.—Mary hath chosen the good part.
Luke 18: 13.—God be merciful to me a sinner.
Rom. 3: 23.—For all have sinned and come short.
2 Cor. 13: 5.—Examine yourselves whether ye be in the faith.
1 John 3: 19–21.—We love him because he first loved us.
Matt. 5: 4.—Blessed are they that mourn.
Matt. 6: 24.—No one can serve two masters.
Matt. 28: 20.—Teaching them to observe all things.
Phil. 2: 5.—Let the same mind be in you which was in Christ Jesus.

See also, Rev. 3: 19. Rev. 3: 20. Dan. 9: 5. Rom. 2: 1–11. Luke 13: 1–9. Rom. 2: 4–11. Jer. 17: 9, 10. 1 John 1: 8, 9. Gal. 3: 23–29. Jer. 14: 7–9. Matt. 1: 21. Matt. 6: 12. Matt. 9: 12, 13. Luke 13: 23, 24. John 13: 34, 35. Acts 17: 30, 31. Rom. 10: 4. Rom. 12: 1, 2. Col. 1: 9–14. 1 John 1: 8, 9. 1 John 5: 1–3. Heb. 13: 25. Matt. 5: 3. Matt. 5: 17. Matt. 10: 32, 33. Matt. 26: 41. Mark 2: 7. Luke 7: 47. Luke 11: 23. Acts 10: 43. Acts 13: 38, 39. Rom. 1: 18. Rom. 3: 20. Rom. 13: 10. 1 Cor. 3: 11. 2 Cor. 5: 10. Gal. 5: 6. Eph. 4: 22–24. Phil. 2: 12. 1 Thess. 5: 6. 1 John 2: 1, 2. Heb. 11: 6. James 4: 10. Rev. 3: 15–18. Rev. 3: 20. Gen. 32: 36. Gen. 41: 9. 1 Sam. 16: 7. 1 Kings 18: 21. Isa. 40: 1, 2. Isa. 45: 22. Jer. 17: 14. Hez. 36: 26, 27.

XXII. TEXTS SUITABLE FOR COMMUNION DISCOURSES.

1 Cor. 10: 14–22.—The cup which we bless—the bread which we break.
1 Cor. 5: 7.—Christ our passover is sacrificed for us.
Luke 14: 17.—Come, for all things are now ready.
Rom. 8: 34.—It is God that justifieth.
John 1: 29.—Behold the Lamb of God.
John 15: 3–5.—Abide in me and I in you.
Heb. 4: 27.—Christ our High Priest offered up himself.
John 15: 9.—As the Father hath loved me, so have I loved you.
John 1: 14.—The Word was made flesh.
1 Tim. 2: 5.—One God and one Mediator.
John 6: 67.—He that eateth me shall live by me.
John 3: 14.—So must the Son of Man be lifted up.
John 6: 51.—Christ the living bread.
Gal. 2: 20.—Christ liveth in me.
Heb. 10: 10.—We are sanctified through the offering of the body of Jesus Christ.
1 Pet. 3: 18.—Christ hath once suffered for our sins.
John 4: 42.—This is indeed the Christ, the Saviour of the world.
John 10: 9.—I am the door.
John 6: 54.—Whoso eateth my flesh hath eternal life.

See also, 2 Cor. 4: 7. James 4: 8. Rom. 5: 8. Rom. 8: 32. 1 Cor. 1: 30. 1 Cor. 11: 26. 2 Cor. 5: 19, 20. Eph. 1: 3–7. 1 Tim. 1: 15. Matt. 26: 20–25. 1 Pet. 2: 21. Heb. 12: 2. Rom. 5: 6. Eph. 5: 2. Isa. 53: 3–5. Heb. 2: 9. John 17: 3. Gal. 4: 4, 5. Col. 1: 15. Isa. 9: 6. Mal. 4: 2. John 10: 11. Acts 4: 12. Matt. 20: 28. Eph. 2: 13. Eph. 5: 2. Heb. 9: 12–14. Heb. 10: 19, 20. 1 Pet. 1: 18, 19. Eph. 2: 13–19.

XXIII. TRXTS FOR CONFIRMATION DISCOURSES.

Phil. 3: 12–14.—Not as though I had already attained.
John 3: 11.—We speak that we do know.
John 10: 22–30.—My sheep hear my voice.
2 Pet. 3: 18.—Grow in grace and in knowledge.
Ps. 73: 24.—Thou shalt guide me with thy counsel.
Rom. 10: 10.—With the mouth confession is made unto salvation.
Prov. 23: 26.—My son, give me thine heart.
John 15: 1–9.—Continue ye in my love.
John 17: 3.—This is eternal life, that they know thee, &c.
Heb. 10: 23.—Let us hold fast the profession of our faith.
Matt. 5: 6.—Blessed, who hunger and thirst after righteousness.
Matt. 5: 8.—Blessed are the pure in heart.
Matt. 5: 16.—Let your light shine.
Matt. 6: 33.—Seek first the kingdom of God.
Matt. 19: 30.—Many called, but few chosen.
Matt. 26: 41.—Watch and pray.
Luke 10: 42.—One thing is needful.
John 6: 68, 69.—Lord, to whom shall we go?
John 14: 6.—The way, the truth, and the life.
John 15: 4.—Abide in me.
John 15: 5.—I am the vine . . . ye the branches.
Rom. 1: 16.—Not ashamed of the gospel.

See also, 2 Tim. 1: 7. 2 Tim. 3: 15–17. Matt. 7: 15–23. Job 27: 5. Ps. 1: 1, 2. Ps. 23: 1. Ps. 37: 5. Ps. 51: 19. Ps. 84: 5. Ps. 84: 12. Ps. 119: 9. Ps. 119: 11. Isa. 40: 31. Isa. 41: 10. Isa. 55: 6. Isa. 60: 1. Jer. 32: 40. Lam. 3: 24. Zach. 1: 3.

Matt. 3: 10. Matt. 4: 4. Matt. 6: 20. Matt. 6: 24. Matt. 7: 13, 14. Matt. 7: 21. Matt. 10: 32. Matt. 16: 24. Matt. 16: 26. Matt. 24: 4. Matt. 24: 13. Luke 2: 19. Luke 9: 62. Luke 11: 28. Luke 19: 10. John 1: 12. John 5: 24. John 8: 12. John 8: 31, 32. John 12: 26. John 13: 17. Acts 4: 12. Acts 20: 32. Rom. 8: 14. Rom. 11: 22. 1 Cor. 1: 9. 1 Cor. 1: 30. 1 Cor. 3: 11. 1 Cor. 3: 16. 1 Cor. 15: 58. Gal. 5: 16. Gal. 5: 24. Eph. 4: 22. Col. 2: 7. 1 Tim. 6: 12. 2 Tim. 2: 8.

XXIV. TEXTS FOR HARVEST AND THANKSGIVING FESTIVALS.

Luke 13: 6–9.—The parable of the fig tree.
Luke 12: 16–21.—The parable of the rich man.
Ps. 34: 8.—O taste and see that the Lord is good.
Ps. 119: 64.—The earth is full of thy mercy.
Matt. 4: 4.—Man shall not live by bread alone.
Ps. 104: 27, 28.—Thou openest thy hand.
Rev. 14: 14–16.—Thrust in thy sickle and reap.
Gal. 6: 7, 8.—Whatsoever a man soweth, that shall he also reap.
Ps. 145: 9.—The Lord is good to all.
Hosea 10: 12.—Sow in righteousness reap in mercy.
Matt. 6: 26–33. The fowls of the air neither sow nor reap.
2 Cor. 9: 6.—He who soweth sparingly shall reap sparingly.
Ps. 145: 15, 16.—The eyes of all wait upon thee.
Lam. 3: 22, 23.—It is of the Lord's mercies that we are not consumed.
Ps. 92: 1, 2.—It is a good thing to give thanks unto the Lord.

See also, John 4: 31–38. Ezek. 3: 22–24. Mark 8: 1–9. Exod. 33: 18, 19. Exod. 34: 6, 7. Ps. 65: 8–11. Ps. 33: 5. Ps. 68: 19. Ps. 31: 19. Ps. 103: 1–4. Jas. 1: 17. Ps. 116: 12–19. Neh. 8: 8–18. 2 Sam. 22: 1–50. 1 Chron. 16: 28–31. Ps. 107: 8, 9. Matt. 13: 30.

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